

Complete New Testament Commentary

By Kenneth Gage Jones 16 July 2016

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New Testament-Matthew

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Reference Color Coding

Bold Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:

Purple is Cal Stephens (**CS**),

Green is Jeff Chadwick (**JC**)

Red is Bruce R. McConkie

BD is Bible Dictionary

BMSM is the Book of Mormon Student Manual

CR is Conference Report.

DGSM is Doctrines of the Gospel Student Manual

DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie

DS is Doctrines of Salvation.

EOM is the Encyclopedia of Mormonism-BYU

GR is an alternate translation from the Greek

GS is Guide to the Scriptures

HC is the History of the Church

IV is the Inspired Version of the King James Bible

JTC is Jesus the Christ by James E. Talmage

JD is the Journal of Discourses

JST is the Joseph Smith translation of the Bible

Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass

MD is Mormon Doctrine by Bruce R. McConkie

NIBD is the New International Bible Dictionary

TG is the Topical Guide

TPJS is the Teachings of the Prophet Joseph Smith.

Matthew Chapters

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The Gospel According to St Matthew

Joseph Smith changed the word “Gospel” to “Testimony” in the 1st four Gospels Titles (JST)
Written to the Jews and how the Saviour fulfilled prophecies

Chapter 1

Christ is born of Mary—She conceives by the power of the [Holy Ghost BD](#)—Our Lord is named Jesus.

- 1 The book of the generation of Jesus Christ ([ITC](#)), the son of David, the son of Abraham.
- 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
- 3 And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram;
- 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
- 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
- 6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;
- 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
- 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
- 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
- 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
- 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
- 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
- 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
- 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
- 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
- 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus^d, (**as the prophets have written - JST Matt 1:4**) who is called Christ.
- 17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶Now^a (**as it is written - JST Matt 2:1**) the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child (**by the power Alma 7:10**) of the [Holy Ghost GS](#).

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded^b (**He desired to release or divorce her secretly**) to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream (**vision - JST Matt 2:3**), saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold^a ([Isaiah 7:14](#)), a virgin shall be with child, and shall bring forth a son, and they (**Joseph and Mary**) shall call his name Emmanuel, which being interpreted is, God with us. (**Emmanu=with us and el=God**)

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

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Chapter 2

The wise men are directed by a star to Jesus—Joseph takes the child to Egypt—Herod slays the children in Bethlehem—Jesus is taken to Nazareth to dwell.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod (**the Great**) the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he (**the child approximately 2 years old**) that is born King^a (**the Messiah - JST Matt 3:2**) of the Jews? for we have seen his star in the east, and are come to worship him. ([Rev 22:16](#))

3 When Herod the king had heard *these things*, he was troubled (**upset**), and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, ([Micah 5:2](#))

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. ([verse 16](#))

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. (**gifts to sustain Joseph and Mary in Egypt**)

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream (**vision - JST**), saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts^d (**surrounding regions**) thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. ([DNTC1 p106-107](#))

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama^a ([Jeremiah 31:15](#)) was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶But when Herod was dead, behold, an angel of the Lord appeareth in a dream (**vision - JST**) to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene^c ([Matthew 3:24-26](#) -JST).

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Chapter 3

John the Baptist preaches in Judæa—Jesus is baptized, and the Father acclaims Him as His Beloved Son.

1 In those days came John the Baptist, preaching in the wilderness of Judæa,
2 And saying, Repent^a (**a change of heart or mind**) ye: for the kingdom of heaven (**Celestial Kingdom**) is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness (**to an apostate generation**), Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts ([ITC p135-136](#)) and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,
6 And (**many**) were baptized of him in (**the river**) Jordan, confessing their sins.

7 ¶But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers (**poisonous snakes**), who hath warned you to flee from the wrath to come? (**2nd coming of Christ**)

8 Bring forth therefore fruits meet^a (**worthy of**) for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (**2nd Coming D&C 97:7**)

11 I indeed baptize you with water unto repentance: but he (**Christ**) that cometh after me is mightier than I, whose shoes I am not worthy to bear (**or whose place I am not able to fill**): he (**Christ**) shall baptize you with the [Holy Ghost BD](#), and *with* [fire EOM](#):

12 Whose fan (**Christ is Judge**) *is* in his hand, and he will thoroughly purge his floor (**the Earth**), and gather his wheat into the garner (**the Temple-Neal A. Maxwell**); but he will burn up the chaff (**the wicked**) with unquenchable fire. ([Mosiah 2:38](#), [D&C 5:19](#))

13 ¶Then cometh Jesus (**about 30 years old**) from Galilee to Jordan unto John, to be baptized of him. ([2 Nephi 31:5-12](#))

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God (**Holy Ghost-1 Nephi 11:26-27**) descending like a dove (**[Bruce R. McConkie, DNTC, 1:123-24](#)**), and lighting upon him (**Jesus**):

KGJ Personal NOTE: The Bible Dictionary under the Holy Ghost reference says “Other names that sometimes refer to the Holy Ghost are Holy Spirit, **Spirit of God**, Spirit of the Lord, Comforter, and Spirit. –Bold add to the Spirit of God

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (**Hear ye Him - JST**)

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Chapter 4

Jesus fasts forty days and is tempted — He begins His ministry, calls disciples, and heals the sick.

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man^a ([Deut 8:3](#)) shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, (**The Spirit set Jesus on the pinnacle of the Temple (Temple Mount) (Matt 4:5 JST)**)

6 ~~And saith unto him^a~~ (**Then the Devil came unto Him and said - Matt 4:6 JST**), If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ([Psalm 91:11-12](#))

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. ([Deut 6:16](#))

8 ~~Again, the devil taketh^a~~ (**Jesus was in the Spirit and it taketh – Matt 4:8 JST**) him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 ~~And saith unto him^a~~ (**And the Devil came unto Him again and said - JST Matt 4:9**), All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ([Deut 6:13](#), [10:20](#))

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias (**The Greek form of the word Isaiah - BD**) the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people (**of Galilee**) which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them^a **(I am he of whom it is written by the prophets -Matt 4:18 JST;)**, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people^f **(which believed on his name – Matt 4:22 JST)**.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

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Chapter 5

Jesus preaches the Sermon on the Mount — Its teachings replace and transcend some aspects of the law of Moses — All are commanded to be perfect like their Father in Heaven.

1 And seeing the multitudes, he went up into a mountain: and when he was set (**sat down**), his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor^b (**poor in pride, humble in spirit**) in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek^a (**gentle, forgiving-GR**): for they shall inherit the earth. ([D&C 88:16-32](#))

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled (**with the Holy Ghost**).

7 Blessed *are* the merciful: for they shall obtain mercy. ([Alma 41:13-15](#))

8 Blessed *are* (**all**) the pure in heart: for they shall see God.)

9 Blessed *are* (**all**) the peacemakers (**those who know and spread the Gospel**: for they shall be called the children of God (**joint heirs**)). ([1 Nephi 13:37](#))

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say (**lying**) all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great ~~is~~ (**shall be - JST**) your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶~~Ye are~~ (**I give unto you to be - JST**) the salt of the earth: but if the salt ~~have lost his~~ (**shall lose its - JST**) savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot (**smallest letter of Greek alphabet**) or one tittle (**Hebrew accent**) shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments (**the one you don't like**), and shall teach men so, he shall ~~be called the least~~ (**in no wise be saved - JST**) in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees (**they pick and choose the commandments they like**), ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill^b (**murder**); and whosoever shall kill (**murder**) shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother ~~without a cause(-~~ **JST**) shall be in danger of the judgment: and whosoever shall say to his brother, Raca^c (**means idiot, worthless**), shall be in danger of the council: but whosoever shall say, Thou fool (**show contempt to others**), shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree^a (**quickly have kind thoughts for**) with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out (**from prison**) thence, till thou hast paid the uttermost farthing. (**1/16 th of a penny**)

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: (**Exodus 20:14**)

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. (**Get away from the environment of sin – DNTC1 p225**)

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: ([Deut 24:1-4](#))

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. ([Matthew 19:3-9](#))

33 ¶Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek (**hurl insult at you**), turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ([Luke 6:27-30](#))

45 That ye may be the children of your Father (**Elohim-God the Father**) which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same? ([CR Oct 1995 – Russel M. Nelson](#))

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye (are) therefore (commanded to be - JST) perfect (fully developed, finished, perfection pending – [Perfection Pending p5](#) by Russell M. Nelson), even as your Father ~~which~~ (who-JST) is in heaven is perfect.

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Chapter 6

Jesus continues the Sermon on the Mount—He teaches the disciples the Lord's Prayer—They are commanded to seek first the kingdom of God and His righteousness.

1 (And it came to pass, that as Jesus taught his disciples, he said unto them^a JST-Matt

6:1) Take heed that ye do not your alms (**free gifts**) before men, to be seen of them: otherwise ye have no reward of your Father ~~which~~ (**who-JST**) is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites^a (**actors**) do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. (**praise of mortals that give it to them**)

3 But when thou (**the Saints**) doest alms, let not thy left hand know what thy right hand doeth: (**do privately**)

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen (**hypocrites-JST**) *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner^a (**It is in this manner that you should pray**) therefore pray ye: Our Father (**address Heavenly Father**) which art in heaven, Hallowed be thy name (**show reverence**).

10 Thy kingdom come. Thy will be done ~~in~~ (**on-JST**) earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts^a (**faults, trespasses**), as we forgive our debtors. (**Those who trespass against us-JST**)

13 And lead (**help, guide**) us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. ([D&C 78:15-20](#))

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. ([D&C 64:9-10](#))

16 ¶Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face; (**have a bright, happy countenance**)

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶Lay not up for yourselves treasures upon earth (**don't seek earthly over spiritual riches**), where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure (**exalted family unit**) is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single^b (**to the glory of God-JST**), thy whole body shall be full of light.

23 But if thine eye (**members of the church once filled with light**) be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (**an Arabic word meaning riches-BD**).

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? (**verses 25-34 deal with missionaries**)

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 ~~But seek ye first the kingdom of God, and~~ (**Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish-JST**) his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

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Chapter 7

Jesus concludes the Sermon on the Mount—He commands, Judge not; ask of God; beware of false prophets—He promises salvation to those who do the will of the Father.

1 Judge not^a (**unrighteously**), that ye be not judged^a (**but judge righteous judgment-JST**).

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete (**measure out**), it shall be measured to you again. (**do not measure out your service**)

3 And why beholdest thou the mote^b (**speck of dust-GR**) that is in thy brother's eye, but considerest not the beam^c (**wooden beam used in constructing houses**) that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶Ask (**pray**), and it shall be given you; seek, and ye shall find; knock (**work**), and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶Enter ye in at the strait^a (**narrow-GR**) gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: (**Satan's way is the wide gate**)

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening (**greedy, selfish**) wolves. (**they destroy**)

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good^a (**beautiful, precious fruit without blemish**) tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits^a ([James 2:14-26](#)) ye shall know them.

21 ¶Not every one (**members of the church**) that saith unto me, Lord, Lord, shall enter into the (**Celestial**) kingdom of heaven; but he that doeth the will of my Father which is in heaven^e (**For the day soon cometh, that men shall come before me to judgement, to be judged according to their works-JST Matt 7:31**).

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I ~~profess unto them, I never knew you~~ (say, **Ye never knew me-JST Matt 7:33**): depart from me, ye that work iniquity.

24 ¶Therefore whosoever heareth^a ([Helaman 5:12](#)) these sayings of mine, and doeth them ([John 17:3](#)), I will liken him unto a wise man, which built his house upon a rock:

25 And the rain^a ([D&C 90:5](#)) descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. ([CR Oct 1987 "Come Unto Christ" Ezra Taft Benson](#))

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

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Chapter 8

Jesus heals a leper, cures the centurion's servant and others, stills the tempest, and casts out devils — The devils enter a herd of swine.

- 1 When he was come down from the mountain, great multitudes followed him.
- 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
- 3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. ([Leviticus 14](#))
- 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
- 5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
- 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
- 7 And Jesus saith unto him, I will come and heal him.
- 8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.
- 9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.
- 10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
- 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
- 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
- 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.
- 14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.
- 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.
- 16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. (**Jesus did not want to choose him – Bruce R. McConkie**)

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead. (**Let the spiritually dead bury their physically dead-Bruce R. McConkie-DNTC1 p305**)

23 ¶And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. (**tired**)

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶And when he was come to the other side into the country of the Gergesenes, there met him ~~two~~ (**one**) possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, ~~they~~ (**he**) cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? ([Mark 5:1-20](#))

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

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Chapter 9

Jesus forgives sins, heals a paralytic, and calls Matthew—Jesus eats with sinners, heals a woman who touches His garments, and raises Jairus's daughter to life—He opens the eyes of the blind, casts out a devil, and preaches the gospel.

(Besides Jesus, only the President of the Church can forgive sins [D&C 132:46](#))

- 1 And he entered into a ship, and passed over, and came into his own city.
- 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.
- 3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.
- 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
- 5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? ([D&C 132:46](#), [John 20:23](#))
- 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
- 7 And he arose, and departed to his house.
- 8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.
- 9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.
- 10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.
- 11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?
- 12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
- 13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
- 14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
- 15 And Jesus said unto them, Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast^b (**JST-Matt 9:18-21 – JST verses 18 thru 21 given below:**

v18 Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law?

v19 But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law.

v20 I receive not you with your baptism, because it profiteth you nothing.

v21 For when that which is new is come, the old is ready to be put away.)

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole. ([DNTC p318](#))

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying (**keep my commandments-JST Matt 9:36**), See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.
32 ¶As they went out, behold, they brought to him a dumb man possessed with a devil.
33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.
34 But the Pharisees said, He casteth out devils through the prince of the devils.
35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
36 ¶But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;
38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

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Chapter 10

Jesus instructs and empowers the Twelve Apostles and sends them forth to preach, minister, and heal the sick—Those who receive the Twelve receive the Lord.

1 And when he had called unto him his twelve^b (**Apostles**) disciples (**followers, pupils students**), he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles (**apostle definition is one sent forth by a superior**) are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew (**also known as Nathaniel of Cana in Galilee-[John 1:45-51](#)**); Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbaeus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: (**[Matt 15:24](#)**)

6 But go rather to the lost sheep of the house of Israel. (**Jewish Nation**)

7 And as ye go, preach, saying, The kingdom of heaven ~~is at hand~~^a (**has come**).

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (**give service thru the Priesthood**)

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip^a (**traveling bag-GR**) for *your* journey, neither two coats, neither shoes, nor yet staves (**staff or walking stick**): for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy (**deserving**); and there abide till ye go thence.

12 And when ye come into an house, salute it (**bless it**).

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. (**don't bless or stay in the house**)

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the **dust** of your feet^b (**Apostles only- [D&C 60:15](#)**).

15 Verily I say unto you, It shall be more tolerable (**endurable**) for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as ~~serpents~~ **servants-JST**, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they (**false ministers**) will scourge (**persecute**) you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. ([2 Nephi 33:10-15](#))

19 But when they deliver you up, take^a (**do not be anxiously concerned-GR**) no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. ([D&C 84:85](#))

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake (**loyalty to Christ**) but he that endureth to the end shall be saved. ([D&C 121:7-8](#))

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man (**Man**) be come. ([Moses 7:35](#))

24 The disciple is not above *his* master (**Christ**), nor the servant above his lord. (**Christ**)

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub (**Prince of Devils**), how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness (**secret**), *that* speak ye in light: and what ye hear in the ear (**whisper**), *that* preach ye upon the housetops. ([Alma 38:10-12](#))

28 And fear not them which kill the (**physical**) body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. ([D&C 98:13-14](#))

29 Are not two sparrows sold for a farthing (**1/16th of a penny**)? and one of them shall not fall on the ground without your Father (**knoweth it – JST Matt 10:26**)

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess (**acknowledge and accept**) me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny (**reject**) me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword (**division, war- [Ephesians 6:12](#)**).

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me [**(1) foreshadowing of his death (2) followers follow Jesus to martyrdom (3) willing to shoulder the burden of the Kingdom**], is not worthy of me. ([D&C 98:13-14](#))

39 He^a (**who seeketh to save – JST Matt 10:34**) ~~that findeth~~ his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶He (**my apostles**) that receiveth^a ([D&C 84:36-38](#)) you receiveth me (**Christ**), and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he ([D&C 20:26](#)) that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

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Chapter 11

Jesus acclaims John as more than a prophet — The cities of Chorazin, Bethsaida, and Capernaum are rebuked for unbelief — The Son reveals the Father — The yoke of Christ is easy, and His burden is light.

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he* (**John -JST**), whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed (**cat tail**) shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings 'houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. (**teacher**)

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare^b (**Isaiah 40:3**) thy way before thee.

11 Verily I say unto you, Among them (**prophets**) that are born of women there hath not risen a greater than John the Baptist: notwithstanding^c (**he who is less important**) he that is least in the kingdom of heaven is greater than he. (**TPJS p275-276**)

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. **(help you gain a perfect knowledge of the Gospel-“[Finding Answers to Gospel Questions](#)” Bruce R. McConkie)**

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

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Chapter 12

Jesus proclaims Himself Lord of the Sabbath and heals on the Sabbath day — He is accused of casting out devils through the power of Beelzebub — He speaks of blasphemy against the Holy Ghost (TPJS p358) and says that an evil and adulterous generation seeks signs.

1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant^a (**son-GR**), whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men^a (**who receive me and repent-JST Matt 12:26**): but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the [whale's belly](#) ([Ensign, June 1974, p26](#)); so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? ([family?](#))

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. ([faithful members of the church](#))

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Chapter 13

Jesus explains why He teaches with parables — He gives the parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven, the treasure hidden in the field, the pearl of great price, and the net cast into the sea — A prophet is not honored by his own people.

1 The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he (**Christ**) sowed, some (**gospel**) seeds **(1)** fell by the way side, and the fowls (**Satan**) came and devoured them up:

5 Some fell upon **(2)** stony^a (**rocky land over which a thin layer of soil spread**) places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the **(3)** thorns sprung up, and choked them:

8 But other fell into **(4)** good ground (**active members**), and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them (**the multitude**) in parables?

11 He answered and said unto them, Because it is given unto you (**my disciples**) to know the mysteries of the kingdom of heaven, but to them it is not given. ([Alma 12:9-11](#))

12 For whosoever hath (**understanding**), to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*. (**Parable of the sower explanation follows:**)

18 ¶Hear ye therefore the parable of the sower. ([TPJS 96-97](#))

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon (**at another time**) with joy receiveth it;

21 Yet hath he not root in himself (**has not internalized the Gospel**), but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world^a ([Helaman 7:5](#), [D&C 39:9](#)), and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground (**that has been prepared**) is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. (**James E. Faust General Conference Oct 1999-Of Seedsand Soils**)

24 ¶Another parable put he forth unto them, saying, The (**Celestial**) kingdom of heaven is likened unto a man (**Christ**) which sowed good seed (**members**) in his field (**the world**):

25 But while men slept, his enemy (**Satan**) came and sowed tares (**Darnel wheat**) among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. ([Parable of the Tares-TPJS p97-98](#))

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed ([CR January 2003 Carl B. Pratt](#)), which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶Another parable spake he unto them; The kingdom of heaven is like unto leaven^a (**yeast-rises and expands**) ([CR January 2003 Carl B. Pratt](#)) , which a woman took, and hid (**until the last dispensation**) in three measures of meal (**three witnesses to Book of Mormon**), till the whole (**earth**) was leavened (**with the Book of Mormon**).

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked ~~one~~ (JST-Matt 13:37, [CR Apr 1969 Ezra Taft Benson p11](#));

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them (**the wicked**) into a furnace of fire (**Hell**): there shall bewailing and gnashing^b (**pain, bitter agony**) of teeth. ([Mosiah 2:38](#))

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. (**Zion**)([TPJS p101](#))

45 ¶Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:
46 Who, when he had found one pearl of great price (**true church**), went and sold all that he had, and bought it.

47 ¶Again, the kingdom of heaven is like unto a net ([TPJS p102](#)), that was cast into the sea, and gathered of every kind:
48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just^b (**And the world is the children of the wicked-JST Matt 13:50**),
50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth (**for those cast into the fire**).

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe^a (**teacher of the law**) *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure (**of the heart- Joseph Smith-Teachings of Presidents of the Church Chapter 25-search for treasure,2nd hit**) *things* new and old (**Book of Mormon and Bible**).

53 ¶And it came to pass, *that* when Jesus had finished these parables, he departed thence.
54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James (**half brother to Jesus**), and Joses, and Simon, and Judas (**half brother to Jesus**)?
56 And his sisters, are they not all with us? Whence then hath this *man* all these things?
57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

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Chapter 14

John the Baptist is beheaded — Jesus feeds the five thousand and walks on the sea — Those who touch the hem of His garment are made whole.

1 At that time Herod (**Antipas-son of Herod the Great**) the tetrarch ([JTC p274](#)) heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. ([Leviticus 20:21](#))

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶When Jesus heard *of it* (**death of John the Baptist**), he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶And when it was evening, his disciples came to him, saying, This is a desert (**isolated**) place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were (**physically**) filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch^a (**between three and six in the morning**) of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink (**took his eyes off of Christ**), he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

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Chapter 15

The scribes and Pharisees contend against Jesus — He heals the daughter of a gentile woman — He feeds the four thousand.

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs (**house dogs, little dogs, favorites, [ITC pp367](#)**) eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

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Chapter 16

Jesus warns against the doctrine of the Pharisees and Sadducees—Peter testifies that Jesus is the Christ and is promised the keys of the kingdom—Jesus foretells His death and resurrection.

1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous (**literal!**) generation seeketh after a sign ([JTC p278-279](#)); and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven (**false doctrine**) of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶When Jesus came into the coasts (**border or boundaries**) of Cæsarea Philippi ([Mark 8:27](#)), he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias^a (**Elijah**); and others, Jeremias (**Jeremiah**), or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ([1 Corinthians 12:3](#))

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona^a (**Son of Jonah**) for flesh and blood hath not revealed *it* unto thee, but my Father (**thru the Holy Ghost DNTC1p384**) which is in heaven. (**1 Corinthians 12:3**)

18 And I say also unto thee, That thou art Peter^a (**Greek *petros*=small rock or pebble**), and upon this rock (**What rock? Revelation TPJS p274**) I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (**Harold B. Lee, Conference Report, October 1953**)

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ. (**DNTC1 p390**)

21 ¶From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. .(**JTC p363-4**)

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men

24 ¶Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me^d (**And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments-JST Matt 16:26**).

25 For whosoever will save his life shall lose it: and whosoever will lose his life (**in service**) for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory^b (**2nd coming**) of his Father with his angels; and then he shall reward every man according to his works. (**D&C 88:98, D&C 76:63, Moses 7:62**)

28 Verily I say unto you, There be some standing here (**John the Beloved**), which shall not taste of death, till they see the Son of man coming in his kingdom.

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Chapter 17

Jesus is transfigured before Peter, James, and John on the mount — Jesus heals a lunatic, tells of His coming death, and pays taxes in a miraculous manner.

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart (**Mt. Tabor per President Spencer W. Kimball-I've been there, I believe it!-A beautiful sacred place!! KGJ**),

2 And (**Jesus**) was transfigured (**EOM**) before them: and his face did shine as the sun, and his raiment was white as the light. (**DNTC1 p399-401**)

3 And, behold, there appeared unto them Moses and Elias (**Elijah also appeared as well as John the Baptist-JST Mark 9:3- being defined as the Elias spoken of here**)(**DNTC1 p406-407**) talking with him. (**Keys of the Priesthood given by Moses and Elias plus others - KGJ-EOM**) (**Moses held the keys of the gathering of Israel and leading the ten tribes from the land of the north, and Elijah the keys of the sealing power. DNTC1 p402 #3**)

4 Then answered Peter (**DNTC1 p402 #3 also says the Keys of the Kingdom (mentioned above) were conferred upon the 1st Presidency being Peter, James and John at this time.**), and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye (**and obey**) him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. (**Acts 1:9-11**)

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come (**John the Baptist-DNTC1 p405**), and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation (**Jesus talking to the multitude, not his disciples**), how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child (**an adult**) was cured from that very hour.

19 Then came the disciples (**apostles**) to Jesus apart, and said, Why could not we cast him out? (**had cast out devils before!**)

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free (**exempt**).

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

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Chapter 18

Jesus explains how we are to treat our offending brethren — The Son of Man came to save that which was lost — All of the Twelve receive the keys of the kingdom — Jesus explains why we should forgive.

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children (**child-like not childish**), ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. ([Luke 22:26](#), [Matthew 23:11](#))

5 And whoso shall receive one such little child in my name receiveth me. (**attributes of Godliness**)

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? ([Luke 15:4-7](#))

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church (**priesthood leaders**): but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

(**excommunicate** – [D&C 64:12-14](#))

18 Verily I say unto you, Whatsoever ye shall **bind** (**Teachings of Presidents of the Church**) on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you (**apostles**) shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? (**3 times required by Jews of the day**)

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. (**at least \$76,500,000 in today's money**)

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him (**showed respect**), saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants (**members of the church**), which owed him an hundred pence^a (**about 3 months wages for a poor man then and about \$127 today-about a dollar a day were wages for my great-grandfather-KGJ**): and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. ([D&C 64:10](#))

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Chapter 19

*Jesus teaches about marriage and divorce—Eternal life is for those who keep the commandments—
The Twelve Apostles will judge the house of Israel.*

1 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he (**God**) which made *them* (**Adam and Eve**) at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh (**in unity and harmony**)?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together (**Temple Marriage**), let not man put asunder. ([DS Vol 2 p43-44](#))

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? ([Deut 24:1-4](#))

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife (**those married in the Temple**), except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. ([D&C 68:25-27](#))

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them (**blessed them**), and departed thence.

16 ¶And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into (**eternal**) life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. (**small price for eternal life**)

22 But when the young man ([DNTC1 p555](#)) heard that saying, he went away sorrowful: for he had great possessions.

23 ¶Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly^b (**with difficulty**) enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle ([JTC p485-486](#)), than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the ~~regeneration~~^a (**resurrection – JST Matt 19:28**) when the Son of man shall sit in the throne of his glory ([Moses 7:31](#)), ye also shall sit upon twelve thrones, judging^b ([D&C 29:12](#)) the twelve tribes of Israel. (**The Nephite Twelve will be judged by the Twelve from Jerusalem and then in turn will judge the Nephite nation – [1 Nephi 12.9-10](#), [DNTC 1:558](#) – Judgement Summary**)

29 And every one that hath forsaken houses (**worldly possessions**), or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold (**eternal life**), and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

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Chapter 20

Jesus gives the parable of the laborers in the vineyard —He foretells His crucifixion and resurrection —He came to give His life as a ransom for many.

1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard (**the earth**).

2 And when he had agreed with the labourers for a penny a day (**a fair wage**), he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle (**unemployed**) in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend (**a person you trust, church member**), I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

[\(D&C 121:34-40\)](#)

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; (**attendant, waiter, teacher**)

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

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Chapter 21

Jesus rides in triumph into Jerusalem — He cleanses the temple, curses the fig tree, and discusses authority — He gives the parables of the two sons and the wicked husbandmen.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage (**means House of Unripe Figs**), unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village ~~over-against~~^a (**in front of-GR**) you, and straightway ye shall find an ass tied, and a colt with her: loose ~~them~~ (**the colt-JST Matt 21:2 also Mark 11:2**), and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought ~~the ass, and~~ (**Mark 11:7**) the colt, and put on ~~them~~ (**it**) their clothes, and they set *him* thereon^a. (**and Jesus took the colt and set thereon; and they followed him-JST Matt 21:5**)

8 And a very great multitude spread their garments in the way; others cut down (**palm**) branches from the trees, and strawed *them* in the way. (**Rev 7:9-10**)

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (**John 1:13-17**.)

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple (**they were cheating their patrons! Mark 11:15-17**), and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house^a (**Psalms 27:4**) shall be called the house of prayer (**Isaiah 56:7**); but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children^a (**of the kingdom JST Matt 21:13-church members**) crying (**for joy!-KGJ**) in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes (**members of the Church-Psalms 8:2**) and sucklings thou hast perfected praise?

17 ¶And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

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Chapter 22

*Jesus gives the parable of the marriage of the king's son — Pay tribute to Cæsar and to God —
Worldly marriages endure in this life only — The first commandment is to love the Lord — Jesus
asks, What think ye of Christ?*

- 1 And Jesus answered and spake unto them again by parables, and said,
- 2 The (**Celestial**) kingdom of heaven is like unto a certain king (**God**), which made a marriage for his son (**Jesus Christ**),
- 3 And sent forth his servants (**Melchizedek Priesthood**) to call them that were bidden to the wedding (**Millennium**): and they (**Israel**) would not come.
- 4 Again, he sent forth other servants (**Melchizedek Priesthood**), saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready (**day fixed to the Millennium**): come unto the marriage. ([D&C 58:6-11](#))
- 5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:
- 6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.
(**Killed the Priesthood servants**)
- 7 But when the king heard *thereof*, he was wroth: and he sent forth his armies (**Rome**), and destroyed those murderers, and burned up their city (**Titus destroyed Jerusalem in 70 AD**).
- 8 Then saith he to his servants (**Melchizedek Priesthood holders**), The wedding is ready, but they (**Israel**) which were bidden were not worthy.
- 9 Go ye therefore into the highways (**the world**), and as many as ye shall find, bid to the marriage.
- 10 So those servants went out into the highways, and gathered^a ([Matthew 13:47-53](#)) together all as many as they found, both bad (**not intentionally**) and good: and the wedding was furnished with guests.
- 11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment^a (**robes of righteousness** [Rev 19:8](#)):
- 12 And he saith unto him, Friend (**Members of the Church**) , how camest thou in hither not having a wedding garment (**had not worked out their salvation**)? And he was speechless (**no excuse possible**).
- 13 Then said the king to the servants (**Melchizedek Priesthood holders**), Bind him hand and foot, and take him away, and cast *him* into outer darkness (**Spirit Prison**); there shall be weeping and gnashing of teeth (**bitter agony-members of the church**).

14 For many are called^a ([D&C 121:34-40](#)), but few *are* chosen. (**wherefore all do not have on the wedding garment-JST Matt 22:14**)

15 ¶Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels^c ([D&C 132:15-17](#)) of God in heaven. ([Luke 20:35](#), [DNTC1 p604-607](#))

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was a* [lawyer](#), asked *him a question*, tempting^a (**testing, trying**) him, and saying,

36 Master, which *is* the great commandment in the law? ([Luke 10:27](#))

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ([Deut 6:5](#))

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself. ([Leviticus 19:18](#), [1 John 4:20](#))

40 On these two commandments hang all the law and the prophets.

41 ¶While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD (**GOD**) said unto my Lord (**Jesus**), Sit thou on my right hand ([Psalms 110:1](#)), till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

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Chapter 23

Jesus pronounces woes upon the scribes and Pharisees — They will be held responsible for killing the prophets — They will not escape the damnation of hell.

- 1 Then spake Jesus to the multitude, and to his disciples,
- 2 Saying, The scribes and the Pharisees sit in Moses' seat:
- 3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.
- 4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.
- 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
- 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,
- 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
- 8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.
- 9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.
- 10 Neither be ye called masters: for one is your Master, *even* Christ.
- 11 But he that is greatest among you shall be your servant.
- 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
- 13 ¶But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.
- 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
- 16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
- 17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
- 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
- 19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 ¶Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias (**father of John the Baptist**) son of Barachias, whom ye slew between the temple and the altar. ([DS2 p144-145](#))

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, ~~til~~ **(until-JST)** ye shall say, Blessed *is* he that cometh in the name of the Lord.

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Chapter 24

Jesus foretells the doom of Jerusalem and the destruction of the temple — Great calamities will precede His Second Coming — He gives the parable of the fig tree.

1 And Jesus went out, and departed from the temple: and his disciples came to *him* **(Master, show us concerning-JST)** ~~for to shew him~~ the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. **(by violence)**

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? **(wicked removed)**

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many. **(false Christ is a system of worship)**

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. **(TPJS p160, 286)**

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity^a **(D&C 45:27)** shall abound, the love of many shall wax cold.

13 But he that ~~shall endure unto the end~~ **(remaineth steadfast and is not overcome-JST Matt 24:11)**, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation **(Gog and Magog – Bruce R. McConkie)**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) **(Gog, Magog -GS)**

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop ~~not come down~~ **(flee, and not return-JST Matt 24:14)** to take anything out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 ~~But~~ **(Therefore)** pray ye **(the Lord)** that your flight be not in the winter, neither on the sabbath day: **-JST Matt 24:17)**

21 For then **(in those days)** shall be great tribulation, **(upon the Jews and upon the inhabitants of Jerusalem)** such as was not since the beginning of the world to this time, no, nor ever shall be. **-JST Matt 24:18**

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days **(according to the covenant-JST Matt 24:20)** shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For **(in those days-JST Matt 24:22)** there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if ~~it were~~ possible, they shall deceive the very elect **(saints)**.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he **(the Messiah)** is in the desert; go not forth: behold, *he is* in the secret^a **(D&C 49:22-23)** chambers; believe *it* not. **(JTC p588-589)**

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase **(body of the Church)** is, there will the eagles **(Israel)** be gathered^a **(D&C 29:7-8)** together.

29 ¶Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: **(Ezek 38:17-20)**

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. **(D&C 5:19, 88:93)(Second Coming of Christ-GS)**

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect **(righteous saints)** from the four winds, from one end of heaven to the other. **(D&C 88:96-98)**

32 Now learn a parable of the fig tree; When ~~his~~ **(it's-JST Matt 24:41)** branches ~~is~~ **(are)** yet tender, and **(it begins to put)** ~~putteth~~ forth leaves, ye know that summer *is* nigh **(at hand)**:

33 So likewise ~~ye~~ **(mine elect-JST Matt 24:42)**, when ~~ye~~ **(they)** shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶But of that day^a ([D&C 49:7](#)) and hour knoweth no *man*, no, not the angels of heaven, but my Father only. (Jesus knows! DNTC1 p667- Mark 13:32 is in error where it says “neither the Son” which is removed from the Inspired Version, but not from JST Matt 24:43. I believe McConkie-KGJ)

37 But as (it was in-JST Matt 24:44) the days of Noe (Noah) ~~were~~, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking (**doing things that please them**), marrying and giving in marriage, until the day that Noe (Noah-JST Matt 24:45) entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two ~~women~~(JST removal of “women”) shall be grinding at the mill; the one shall be taken, and the other left.

42 ¶Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. (**but would have been ready!**)

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth. ([Armageddon](#)-GS)

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Chapter 25

Jesus gives the parables of the ten (number 10 means whole or complete) virgins (good members of the church), the talents, and the sheep and the goats. (parable of Priesthood Holders)

1 Then shall the (Celestial) kingdom of heaven be likened unto ten virgins, which took their lamps (direction), and went forth to meet the bridegroom (Christ).

2 And five of them were wise (valiant), and five *were* foolish. (lukewarm and inactive)

3 They that *were* foolish took their lamps, and took no oil (Holy Spirit per President Kimball-Faith Precedes the Miracle p253-256) with them:

4 But the wise took oil in their vessels with their lamps.(filled a drop at a time-Kimball)

5 While the bridegroom tarried (delayed), they (members of the church) all slumbered and slept.

6 And at midnight (unusual hour) there was a cry made, Behold, the bridegroom cometh; go ye out to meet him (Jesus).

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. (can't see way to go)

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves (takes time and effort).

10 And while they went to buy, the bridegroom came; and they that were ready^a (prepared) went in with him to the marriage^a (Millennium): and the door was shut.

11 Afterward came also the other virgins (other church members), saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch (pay attention) therefore, for ye (all saints) know neither the day nor the hour wherein the Son of man cometh. ([D&C 45:56-59](#))

14 ¶For *the kingdom of heaven* is as a man (the Saviour) travelling into a far country (Heaven), who called his own servants (Apostles and ministers), and delivered unto them his goods (stewardship). ([TPJS p68](#))

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability (all are not equal); and straightway (direction) took his journey (one place to another).

16 Then he that had received the five talents (Joseph Smith, Church Presidents) went and traded with the same, and made *them* other five talents. ([D&C 84:33](#))

17 And likewise he that *had received* two (faithful members), he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.
(**lazy members of the church**)

19 After a long time the lord of those servants cometh, and reckoneth^a (**GR- settled accounts**) with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things (**in mortality**), I will make thee ruler over many things (**in eternity**): enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things (**in mortality**), I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew (**a lie**) thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: (**a lazy servant that makes excuses**)

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that* is thine.

26 His lord answered and said unto him, *Thou* wicked and slothful^a (**lazy**) servant (**didn't even do minimal work**), thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury (**interest**). (**you did nothing!**)

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken^c (**D&C 1:33**) away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. (**Priesthood holders of this Church!**)

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

([D&C 78:15](#))

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was (**physically or spiritually**) sick (**to be feeble in any sense**), and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: (**Jesus speaks here of sitting in judgement of the saints** [DNTC1 p690-691](#))

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting^a ([D&C 19:6-12](#)) punishment: but the righteous into life eternal. (Everlasting punishment is only everlasting for Sons of Perdition, it is temporary for those being heirs of the Telestial Kingdom until their resurrection where they receive a glory that “surpasses all understanding” [D&C 76:89](#) - **KGJ**)

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Chapter 26

Jesus is anointed—He keeps the Passover and institutes the sacrament—He suffers in Gethsemane, is betrayed by Judas, and is taken before Caiaphas—Peter denies that he knows Jesus.

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas([BD](#)),

4 And consulted that they might take Jesus by subtilty, and kill *him*.(**men are murders that lead Israel**)

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman (**Mary sister of Lazarus-JTC 512**) having an alabaster box of very precious (**spikenard-BD**) ointment ([Mark 14:3](#)) , and poured it on his head, as he sat *at meat*.([John 12:3-5](#)) “**This occurrence must not be confused with that of an earlier anointing of Jesus by a penitent sinner in the house of Simon the Pharisee (Luke 7:36-50) in Galilee**” – JTC p512

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? (**Judas speaking**)

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶Then one of the twelve, called Judas Iscariot, went unto the chief priests, (**because Christ got after him publicaly**)

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty^a (**price for the death of a slave - [Exodus 21:28-32](#)**) pieces of silver.

16 And from that time he sought opportunity to betray him. ([Luke 22:3-6](#))

17 ¶Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? (**Last supper**)

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover ([Exodus 12:27](#)).

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. (**Joseph F.**

Smith – [Gospel Doctrine p433-435](#) - **thinks Judas NOT a son of perdition whereas James E. Talmage - thinks he is – [JTCp610 -KGI](#)**)

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. (**meaning leave now!**)

26 ¶And as they were eating, Jesus took bread, ~~and blessed it, and brake it~~ (**brake it, and blessed it**), and gave *it* to the disciples, and said, Take, eat; this is (**in remembrance of**) my body (**which I give a ransom for you**). - **JST Matt 26:22**

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament^c (**GR-covenant**) (**being the sacrament**), which is shed for many for the remission of (**their**) sins. (**the remaining 11 apostles**)

29 But I say unto you, I will not drink henceforth of this fruit of the vine (**wine**), until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶Then cometh Jesus with them unto a place called Gethsemane (**olive oil press**), and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee (**James and John**), and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. (**deep divine determination**)

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest (**Caiaphas**) arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure^c (**GR-charge**) thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said (**yes I am-Mark 14:62-it is as you say**): nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (**I will sit in judgement over Caiaphas**)

65 Then the high priest rent his clothes (**cannot be mended again**), saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

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Chapter 27

Jesus is accused and condemned before Pilate — Barabbas is released — Jesus is mocked, crucified, and buried in the tomb of Joseph of Arimathæa.

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou *to that*. **(Thy sins be upon thee)**

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged^b ([Acts 1:15-20](#)) himself^a **(on a tree. And straightway he fell down, and his bowels gushed out, and he died-JST Matt 27:6).**

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest **(And Jesus answering, said unto him, I am, even as thou sayest-JST Mark 15:4, DNTC1 p799).**

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor (**Pilate**) was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas. **(name means son of the father, a false messiah-he was a robber and a murderer [Mark 15:7](#), [Luke 23:19](#))**

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people (**Sadducees**), and said, His blood *be* on us, and on our children. ([1 Nephi 19:13](#))

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had plaited a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon (**member of the Church**) ([Mark 15:21](#), [Romans 16:13](#)) by name: him they compelled to bear his cross. (**Jesus carried the horizontal beam part way which weighed from 75 to 125 pounds –the whole cross was up to 300 pounds.**)

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. (**Gall was a bitter resin added to the vinegar given to criminals to deaden their pain. Jesus refused the drink, choosing to bear the full agony of death-NIBD p799-KGJ**)

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments^a ([Psalms 22:18](#)) among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. ([John 19:19-22](#))

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶And they that passed by reviled him (**abusive language**), wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. ([Psalms 22:7-8](#))

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified (**Crucified 3rd hour from sunrise** [Mark 15:25](#)) with him, cast^a (**insulted or reproached him**) the same in his teeth.

45 Now from the sixth hour (**noon**) there was darkness over all the land unto the ninth hour ().

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God^a ([Psalms 22:1](#)), my God, why hast thou forsaken me? (**God totally withdrew his spirt from Jesus for the first time –** [ITC p660-661](#))

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. (**said in mockery**)

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. ([Psalms 69:21](#))

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶Jesus, when he had cried again with a loud voice, yielded up the ghost. ([ITC p669](#))

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

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Chapter 28

Christ the Lord is risen — He appears to many — He has all power in heaven and earth — He sends the Apostles to teach and baptize all nations.

1 In the end of the sabbath (**when the sun goes down Saturday night**), as it began to dawn toward the first *day* of the week (**Sunday**), came Mary Magdalene and the other Mary to see the sepulchre. ([Mark 16:1](#), [Luke 24:10](#))

2 And, behold, there ~~was~~ (**has been**) a great earthquake: for the ~~angel~~^a (**2 angels**) of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. -JST

3 ~~His~~^a (**Their**) countenance was like lightning, and ~~his~~ (**their**) raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*. -JST

5 And the ~~angel~~ (**angels-JST**) answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and ~~shewed~~^b (**reported-GR**) unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave ~~large~~ (**much-GR**) money unto the soldiers, (**soldiers paid to lie**)

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure^a (**keep you out of trouble so you are not put to death-GR**) you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. (**an appointed meeting on an appointed day**)

17 And when they saw him, they worshipped him: but some doubted. ([1 Cor 15:5-7](#), [ITCp694](#))

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶Go ye therefore, and teach^a (**preach to, make disciples of , meaning make Christians in - GR**) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

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Matthew Scripture and Article References

Jesus the Christ – James E. Talmage p86

Two genealogical records purporting to give the lineage of Jesus are found in the New Testament, one in the [first chapter of Matthew](#), the other in the [third chapter of Luke](#). These records present several apparent discrepancies, but such have been satisfactorily reconciled by the research of specialists in Jewish genealogy. No detailed analysis of the matter will be attempted here; but it should be borne in mind that the consensus of judgment on the part of investigators is that Matthew's account is that of the royal lineage, establishing the order of sequence among the legal successors to the throne of David, while the account given by Luke is a personal pedigree, demonstrating descent from David without adherence to the line of legal succession to the throne through primogeniture or nearness of kin. Luke's record is regarded by many, however, as the pedigree of Mary, while Matthew's is accepted as that of Joseph. The all important fact to be remembered is that the Child promised by Gabriel to Mary, the virginal bride of Joseph, would be born in the royal line. A personal genealogy of Joseph was essentially that of Mary also, for they were cousins. Joseph is named as son of Jacob by Matthew, and as son of Heli by Luke; but Jacob and Heli were brothers, and it appears that one of the two was the father of Joseph and the other the father of Mary and therefore father-in-law to Joseph. That Mary was of Davidic descent is plainly set forth in many scriptures; for since Jesus was to be born of Mary, yet was not begotten by Joseph, who was the reputed, and according to the

law of the Jews, the legal, father, the blood of David's posterity was given to the body of Jesus through Mary alone. Our Lord, though repeatedly addressed as Son of David, never repudiated the title but accepted it as rightly applied to Himself. Apostolic testimony stands in positive assertion of the royal heirship of Christ through earthly lineage, as witness the affirmation of Paul, the scholarly Pharisee: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh"; and again: "Remember that Jesus Christ of the seed of David was raised from the dead."

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DNTC Vol 1 p 106-107 Bruce R. McConkie

Two years old and under

When did the wise men come to Jerusalem and Bethlehem, and how old was the child Jesus when they bowed before him? Though this date cannot be known with certainty, there is strong reason to suppose that more than seven weeks and quite possibly several months or even nearly three years elapsed between this visit and the nativity. It could not have taken place during Mary's forty days of purification, because immediately following them the holy family went to Nazareth to live ([Luke 2:21-24, 39](#)), whereas following the visit of these eastern prophets, Joseph, Mary, and Jesus, fled into Egypt for a season,

It is worthy of note that the wise men found Jesus in a house not a stable, inn, or temporary abiding place; that he is called a "young child." not a baby, a total of seven times in the course of fourteen consecutive verses; that Matthew makes two pointed references to the diligent nature of Herod's inquiry as to the actual time of the birth; and that a child is two years of age until the time of his third birthday. Now assuming that Herod would order the massacre of all young **children** in the general age bracket involved, still the presumption arises that a number of months or even one or two years may have elapsed before the arrival of the eastern visitors.

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JST Matthew 3:24-26

24. And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come.

25. And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him.

26. And after many years the hour of his ministry drew near.

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Jesus the Christ James E. Talmage p 135-136

Locusts and Wild Honey.—Insects of the locust or grasshopper kind were specifically declared clean and suitable for food in the law given to Israel in the wilderness. "Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind." ([Leviticus 11:21, 22.](#)) At the present time locusts are used as food by many oriental peoples, though usually by the poorer classes only. Of the passage referring to locusts as part of the Baptist's food while he lived as a recluse in the desert, Farrar (*Life of Christ*, p. 97, note) says: "The fancy that it means the pods of the so-called locust tree (carob) is a mistake. Locusts are sold as articles of food in regular shops for the purpose at Medina; they are plunged into salt boiling water, dried in the sun, and eaten with butter, but only by the poorest beggars." Geikie (*Life and Words of Christ*, vol. 1, pp. 354, 355) gives place to the following as applied to the Baptist's life: "His only food was the locusts which leaped or flew on the bare hills, and the honey of wild bees which he found, here and there, in the cliffs of the rocks, and his only drink a draught of water from some rocky hollow. Locusts are still the food of the poor in many parts of the East. 'All the Bedouins of Arabia, and the inhabitants of towns in Nedj and Hedjaz, are accustomed to eat them,' says Burckhardt. 'I have seen at Medina and Tayf, locust shops, where they are sold by measure. In Egypt and Nubia they are eaten only by the poorest beggars. The Arabs, in preparing them for eating, throw them alive into boiling water, with which a good deal of salt has been mixed, taking them out after a few minutes, and drying them in the sun. The head, feet, and wings, are then torn off, the bodies cleansed from the salt, and perfectly dried. They are sometimes eaten boiled in butter, or spread on unleavened bread mixed with butter.' In Palestine, they are eaten only by the Arabs on the extreme frontiers; elsewhere they are looked on with disgust and loathing, and only the very poorest use them. Tristram, however, speaks of them as 'very palatable.' 'I found them very good,' says he, 'when eaten after the Arab fashion, stewed with butter. They tasted somewhat like shrimps, but with less flavour.' In the wilderness of Judea, various kinds abound at all seasons, and spring up

with a drumming sound, at every step, suddenly spreading their bright hind wings, of scarlet, crimson, blue, yellow, white, green, or brown, according to the species. They were 'clean,' under the Mosaic Law, and hence could be eaten by John without offence."

Concerning the mention of wild honey as food used by John, the author last quoted says in a continuation of the same paragraph: "The wild bees in Palestine are far more numerous than those kept in hives, and the greater part of the honey sold in the southern districts is obtained from wild swarms. Few countries, indeed, are better adapted for bees. The dry climate, and the stunted but varied flora, consisting largely of aromatic thymes, mints, and other similar plants, with crocuses in the spring, are very favourable to them, while the dry recesses of the limestone rocks everywhere afford them shelter and protection for their combs. In the wilderness of Judea, bees are far more numerous than in any other part of Palestine, and it is, to this day, part of the homely diet of the Bedouins, who squeeze it from the combs and store it in skins."

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Bruce R. McConkie *DNTC*, 1:123–24.

"Then the Prophet gives this explanation: 'The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. *The Holy Ghost is a personage, and is in the form of a personage.* It does not confine itself to the *form* of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.'" (Smith, *Teachings*, pp. 275–76. Italics added.) It thus appears that John witnessed the sign of the dove, that he saw the Holy Ghost descend in the 'bodily shape' of the personage that he is, and that the descent was 'like a dove.'" (McConkie, *DNTC*, 1:123–24.)

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Perfection Pending p5 by Russell M. Nelson

Eternal Perfection

But Jesus asked for more than mortal perfection. The moment He uttered the words "even as your Father which is in heaven is perfect," He raised out sights beyond

the bounds of mortality. Our Heavenly father has eternal perfection. This very fact merits a much broader perspective.

Recently, I studied the English and Greek editions of the New Testament, concentrating on each use of the term *perfect* and its derivatives. Studying both languages together provided some interesting insights, since Greek was the original language of the New Testament.

In Matthew 5:48, the term *perfect* was translated from the Greek *teleios*, which means "complete." *Teleios* is an adjective derived from the noun *telos*, which means "end." The infinitive form of the verb is *teleiono*, which means "to reach a distant end, to be fully developed, to consummate, or to finish." Please note that the word does not imply "freedom from error" it implies "achieving a distant object." In fact, when writers of the Greek New Testament wished to describe perfection of behavior-precision or excellence of human effort- they did *not* employ a form of *teleios*; instead, they chose different words.

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Doctrinal New Testament Commentary p318

Mark 5:29 and Matt. 9:21.

It is unwarranted and false to suppose this woman was healed through a superstitious belief that some special virtue attached to the clothes worn by Jesus. Rather, as the Master affirmed, she had faith to be healed; and such faith is based on truth and knowledge, not superstition and fantasy. It is a perversion of the truth to suppose that special healing powers are attached to so called relics or items once owned or possessed by either real or presumed *prophets* and holy men. In this instance, it was as though the woman had said: 'If I may have any contact at all with this great Healer, even if it be but to touch the hem of his garment, then I shall be healed.' Such a thought shows the greatness and perfection of her faith, not that she was a superstitious and ignorant person attempting to be healed of her plague by believing a false principle.

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Doctrines of Salvation p 227-228 Joseph Fielding Smith

Meaning of Destruction of the Soul

Here is another thought we hear a great deal about. "The elements are the tabernacle of God: yea man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." ([D&C 93:35](#)), now *destruction does not mean annihilation*. We know, because we are taught in the revelations of the Lord, that a *soul cannot be destroyed*.

Every soul born into this world shall receive the resurrection and immortality and shall endure forever. Destruction does mean, then, annihilation. When the Lord says they shall be destroyed, he means that they shall be *banished from his* presence, that they shall be cut off from the presence of light and truth, and shall not have the privilege of gaining this exaltation; and that is destruction. ([Matt 10:28](#))

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Teachings of the Prophet Joseph Smith p 275-276

The Greatness and Mission of John the Baptist

The question arose from the saying of Jesus--"Among those that are born of women there is not a greaser prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." How is it that John was considered one of the greatest prophets? His miracles could not have constituted his greatness.

First. He was entrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

Secondly. He was entrusted with the important mission. and it was required at his hands, to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, in witness of that administration? The sign of The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost. and the devil cannot come In the sign of a dove. The Holy Ghost is a personage. and is in the form of a personage. It does not confine itself to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove: but the sign of a dove was given to John to signify the truth of the deed. as the dove is an emblem or token of truth and innocence.

Thirdly. John. at that time. was the only legal administrator in the affairs of the kingdom there was then on the earth. and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law: and Christ Mansell fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, Instead of destroying it. The son of Zacharias wrested the keys, the kingdom. the power. the glory from the Jews, by the holy anointing and decree of heaven. and these three reasons constitute him the greatest prophet born of a woman.

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Teachings of the Prophet Joseph Smith p 358

Blasphemy Against the Holy Ghost

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence. I advise all of you to be careful what you do, or you may by-and-by find out that you have been deceived. Stay yourselves; do not give way; don't make any hasty moves, you may be saved. If a spirit of bitterness is in you, don't be in haste. You may say, that man is a sinner. Well, if he repents, he shall be forgiven. Be cautious: await. When you find a spirit that wants bloodshed—murder, the same is not of God, but is of the devil. Out of the abundance of the heart of man the mouth speaketh.

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John A. Tvednes, "Jonah" Ensign, June 1974, p26

"In 1891, a whaling crew operating off the Falkland Islands was beset with difficulties. A whale, which emerged when a harpoon sunk into its flesh, turned on the small boat and capsized it. Three of the men who were overboard were unable to make it back to the mother vessel.

"Later that evening, the dying whale surfaced and was rigged to the side of the whaling ship. When the crew began the task of butchering it, one of the three missing men, James Bartley, was found inside the whale's stomach. He had survived in his mammalian undersea prison for 15 hours! The acidity of the whale's stomach had permanently bleached his skin and removed his hair, and he was almost blind. Unable

to continue his chosen trade, Bartley turned to shoe making and remained a cobbler the rest of his life."

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Parable of the Sower – Teachings of the Prophet Joseph Smith p96-97

I have shown unto you, in my last, that there are two Jerusalem's spoken of in holy writ, in a manner I think satisfactory to your minds; at any rate I have given my views upon the subject, I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13th chapter of His Gospel according to St. Matthew,⁷ which, in my mind, afforded us as clear an understanding upon the important subject of the gathering, as anything recorded in the Bible. At the time the Savior spoke these beautiful sayings and parables contained in the chapter above quoted, we find Him seated in a ship on account of the multitude that pressed upon Him to hear His words; and He commenced teaching them, saying:

"Behold, a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth; and forthwith they sprang up because they had no deepness of earth: and when the sun was up they were scorched: and because they had no root they withered away. And some fell among thorns; and the thorns sprung up and choked them: but other fell in good ground, and brought forth good fruit, some an hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear.

He Who Will Not Receive Light Shall Lose Light

"And the disciples came and said unto Him, Why speakest thou unto them in parables? [I would here remark, that the 'them' made use of in this interrogation, is a personal pronoun, and refers to the multitude.] He answered and said unto them, [that is unto the disciples] because it is given unto you, to know the mysteries of the Kingdom of Heaven, but to them, [that is, unbelievers] it is not given; for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

We understand from this saying, that those who had been previously looking for a Messiah to come, according to the testimony of the prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they must be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding,

and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold, how great is that darkness! “Therefore,” says the Savior, “speak I unto them in parables because they, seeing, see not, and hearing, they hear not, neither do they understand; and in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.”

Now we discover that the very reason assigned by this prophet, why they would not receive the Messiah, was, because they did not or would not understand; and seeing, they did not perceive; “for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.” But what saith He to His disciples? “Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

Darkness the Condemnation of the World

We again make remark here—for we find that the very principle upon which the disciples were accounted blessed, was because they were permitted to see with their eyes and hear with their ears—that the condemnation which rested upon the multitude that received not His saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations; “as your fathers did, so do ye.” The prophet, foreseeing that they would thus harden their hearts, plainly declared it; and herein is the condemnation of the world; that light hath come into the world, and men choose darkness rather than light, because their deeds are evil. This is so plainly taught by the Savior, that a wayfaring man need not mistake it.

And again—hear ye the parable of the sower. Men are in the habit, when the truth is exhibited by the servants of God, of saying, All is mystery; they have spoken in parables, and, therefore, are not to be understood. It is true they have eyes to see, and see not, but none are so blind as those who will not see; and, although the Savior spoke this to such characters, yet unto His disciples he expounded it plainly; and we have reason to be truly humble before the God of our fathers, that He hath left these things on record for us, so plain, that notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes, and darken our understanding, if we will but open our eyes, and read with candor, for a moment.

Explanation of the Parable of the Sower TPJS p96-97

But listen to the explanation of the parable of the Sower: “When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart.” Now mark the expression—that which was sown in his heart. This is he which receiveth seed by the way side. Men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and have no desire for the principles of truth, do not understand the word of truth when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. “But he that receiveth seed in stony places, the same is he that heareth the word, and anon, with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by, he is offended. He also that receiveth seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.” Thus the Savior Himself explains unto His disciples the parable which He put forth, and left no mystery or darkness upon the minds of those who firmly believe on His words.

We draw the conclusion, then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon His parables, was because of unbelief. To you, He says (speaking to His disciples) it is given to know the mysteries of the Kingdom of God. And why? Because of the faith and confidence they had in Him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the Kingdom in that age; therefore we shall continue to trace His sayings concerning this Kingdom from that time forth, even unto the end of the world.

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Parable of the Tares TPJS p97-98

“Another parable put He forth unto them, saying, [which parable has an allusion to the setting up of the Kingdom, in that age of the world also], The Kingdom of Heaven is likened unto a man which sowed good seed in his field, but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the

servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence, then, hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

Now we learn by this parable, not only the setting up of the Kingdom in the days of the Savior, which is represented by the good seed, which produced fruit, but also the corruptions of the Church, which are represented by the tares, which were sown by the enemy, which His disciples would fain have plucked up, or cleansed the Church of, if their views had been favored by the Savior. But He, knowing all things, says, Not so. As much as to say, your views are not correct, the Church is in its infancy, and if you take this rash step, you will destroy the wheat, or the Church, with the tares; therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked, which is not yet fulfilled, as we shall show hereafter, in the Savior's explanation of the parable, which is so plain that there is no room left for dubiety upon the mind, notwithstanding the cry of the priests—"parables, parables! figures, figures! mystery, mystery! all is mystery!" But we find no room for doubt here, as the parables were all plainly elucidated.

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CR Apr 1969 Ezra Taft Benson p11

Tares among the wheat Yes, within the Church today there are tares among the wheat and wolves within the flock. As President Clark stated, "The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing because they wear the habiliments of the priesthood. . . . We should be careful of them. . . ." (Era, May 1949, p. 268. See also Conference Report, April 1949, p. 163.) The wolves amongst our flock are more numerous and devious today than when President Clark made this statement. President McKay has said that "the Church is little, if at all, injured by persecution and calumnies from ignorant,

misinformed or malicious enemies. A greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups." (Era, December 1967, p. 35. See also Conference Report, October 1967, p. 9.) Not only are there apostates within our midst, but there are also apostate doctrines that are sometimes taught in our classes and from our pulpits and that appear in our publications. And these apostate precepts of men cause our people to stumble. As the Book of Mormon, speaking of our day, states: ". . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." ([2 Ne. 28:14](#)).

[Return to](#) **Matt13:38**

The Treasure Hid in a Field TPJS p101

But to illustrate more clearly this gathering: We have another parable—"Again, the Kingdom of Heaven is like a treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field!" The Saints work after this pattern. See the Church of the Latter-day Saints, selling all that they have, and gathering themselves together unto a place that they may purchase for an inheritance, that they may be together and bear each other's afflictions in the day of calamity. "Again, the Kingdom of Heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it." The Saints again work after this example. See men traveling to find places for Zion and her stakes or remnants, who, when they find the place for Zion, or the pearl of great price, straightway sell that they have, and buy it.

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TPJS p102

The Net Cast in the Sea - JOSEPH SMITH, JUN. —Messenger and Advocate, Dec. 1835, also DHC 2:264-272.

“Again, the Kingdom of Heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.” For the work of this pattern, behold the seed of Joseph,⁴ spreading forth the Gospel net upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad.⁶ So shall it be at the end of the world—the angels shall come forth and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth.

“Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord.” And we say, yea, Lord; and well might they say, yea, Lord; for these things are so plain and so glorious, that every Saint in the last days must respond with a hearty Amen to them.

“Then said He unto them, therefore every scribe which is instructed in the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things that are new and old.”

For the works of this example, see the Book of Mormon coming forth out of the treasure of the heart. Also the covenants given to the Latter-day Saints, also the translation of the Bible—thus bringing forth out of the heart things new and old, thus answering to three measures of meal undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.

So I close, but shall continue the subject in another number.

In the bonds of the New and Everlasting Covenant,

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Jesus the Christ- James E. Talmage p274

Tetrarch.—This title by derivation of the term and as originally used was applied to the ruler of a fourth part, or one of four divisions of a region that had formerly been

one country. Later it came to be the designation of any ruler or governor over a part of a divided country, irrespective of the number or extent of the fractions. Herod Antipas is distinctively called the tetrarch in [Matthew 14:1](#); [Luke 3:1, 19](#); [9:7](#); and [Acts 13:1](#); and is referred to as king in [Matthew 14:9](#); [Mark 6:14, 22, 25, 26](#).

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Jesus the Christ- James E. Talmage p367

The woman, with importunate desire came near, possibly entering the house; she fell at the Lord's feet and worshiped Him, pleading pitifully, "Lord, help me." To her Jesus said, "It is not meet to take the children's bread, and to cast it to dogs." The words, harsh as they may sound to us, were understood by her in the spirit of the Lord's intent. The original term here translated "dogs" connoted, as the narrative shows, not the vagrant and despised cur dog elsewhere spoken of in the [Bible](#) as typical of a degraded state, or of positive badness, but literally the "little dogs" or domestic pets, such as were allowed in the house and under the table. Certainly the woman took no offense at the comparison, and found therein no objectionable epithet. Instantly she adopted the analogy, and applied it in combined argument and supplication. "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table"; or, in the words of Mark's version: "Yes, Lord: yet the dogs under the table eat of the children's crumbs." Her prayer was immediately granted; for Jesus said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Mark emphasizes the special recognition of her final plea, and adds: "And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed." The woman's commendable persistency was based on the faith that overcomes apparent obstacles and endures even under discouragement. Her case reminds one of the lesson taught by the Lord on another occasion through the story of the importunate widow.

Many have queried as to why Jesus delayed the blessing. We may not be able to fathom His purposes; but we see that, by the course He adopted, the woman's faith was demonstrated and the disciples were instructed. Jesus impressed upon her that she was not of the chosen people, to whom He had been sent; but His words prefigured the giving of the gospel to all, both Jew and Gentile: "Let the

children *first* be filled” He had said. The resurrected Christ was to be made known to every nation; but His personal ministry as a mortal, as also that of the apostles while He was with them in the flesh, was directed to the house of Israel.

[Return to Matt15:27](#)

Jesus The Christ p278-279

An Adulterous Generation Seeking after Signs.—Our Lord’s reply to those who clamored for a sign, that “An evil and adulterous generation seeketh after a sign” ([Matthew 12:39](#); see also [16:4](#); [Mark 8:38](#)) could only be interpreted by the Jews as a supreme reproof. That the descriptive designation “adulterous” was literally applicable to the widespread immorality of the time, they all knew. Adam Clarke in his commentary on [Matthew 12:39](#), says of this phase of our topic: “There is the utmost proof from their [the Jews’] own writings, that in the time of our Lord, they were most literally an adulterous race of people; for at this very time Rabbi Jachanan ben Zacchi abrogated the trial by the bitter waters of jealousy, because so many were found to be thus criminal.” For the information concerning the trial of the accused by the bitter waters, see [Numbers 5:11–31](#). Although Jesus designated the generation in which He lived as adulterous, we find no record that the Jewish rulers, who by their demand for a sign had given occasion for the accusation, ventured to deny or attempt to repel the charge. The sin of adultery was included among capital offenses ([Deuteronomy 22:22–25](#)). The severity of the accusation as applied by Jesus, however, was intensified by the fact that the older scriptures represented the covenant between Jehovah and Israel as a marriage bond ([Isaiah 54:5–7](#); [Jeremiah 3:14](#); [31:32](#); [Hosea 2:19, 20](#)); even as the later scriptures typify the Church as a bride, and Christ as the husband ([2 Corinthians 11:2](#); compare [Revelation 21:2](#)). To be spiritually adulterous, as the rabbis construed the utterances of the prophets, was to be false to the covenant by which the Jewish nations claimed distinction, as the worshipers of Jehovah, and to be wholly recreant and reprobate. Convicted on such a charge those sign-seeking Pharisees and scribes understood that Jesus classed them as worse than the idolatrous heathen.

The words “adultery” and “idolatry” are of related origin, each connoting the act of unfaithfulness and the turning away after false objects of affection or worship.

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Doctrinal New Testament Commentary Vol 1 p384

Flesh and blood hath not-revealed it unto thee, but my Father which is in heaven] Mortal man was not the source of Peter's knowledge that Jesus was "the Christ, the Son of the living God." He had learned it by personal revelation from the Father who had sent the Holy Ghost to Peter to testify of the Son. The Holy Ghost is a Revelator: one of his chief assigned missions is to hear testimony to receptive mortals that Jesus is the Christ. Peter had received such a revelation on previous occasions ([John 6:69](#)), and here we find the Holy Ghost speaking to hint again, certifying anew of the divinity of his Lord.

It is a false notion to suppose that the apostles and other righteous men did not receive revelation from the Holy Ghost while Christ was with them in the flesh. It is true that (with the apparent exception of John the Baptist) they did not enjoy the gift of the Holy Ghost, meaning the constant companionship of that member of the Godhead, until after the day of Pentecost. But they did receive flashes of revelation from time to time from the Holy Ghost, as Peter did in this instance. Simeon's testimony, for instance, "was revealed unto him by the Holy Ghost." ([Luke 2:26](#)); and so it was with the testimonies of all the disciples. John the Baptist, however—because of his position as the Lord's forerunner, and possibly because he did not enjoy the close personal relationship with Jesus that the other disciples had—was "filled with the Holy Ghost from his mother's womb." ([D&C 84:27](#)) Jesus himself, of course, had the Holy Ghost with him at all times and operated in all that he did in conformity with that member of the Godhead.

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Doctrinal New Testament Commentary Vol 1 p390

For the time being, to avoid persecution and because the available hearers were not prepared to heed their witness, the apostles were restrained for bearing witness of the divine Son-ship of their Master.

Jesus the Christ- James E. Talmage p363-364

From the time of Peter's confession, however, Jesus instructed the Twelve more plainly and with greater intimacy concerning the future developments of His mission, and particularly as touching His appointed death. On earlier occasions He had referred in their hearing to the cross, and to His approaching death, burial, and ascension; but the mention in each case was in a measure figurative, and they had apprehended but imperfectly if at all. Now, however, He began to show, and often afterward made plain unto them, "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Peter was shocked at this unqualified declaration, and, yielding to impulse, remonstrated with Jesus, or, as two of the evangelists state, "began to rebuke him," even going so far as to say: "This shall not be unto thee." The Lord turned upon him with this sharp reproof: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Peter's words constituted an appeal to the human element in Christ's nature; and the sensitive feelings of Jesus were wounded by this suggestion of unfaithfulness to His trust, coming from the man whom He had so signally honored but a few moments before. Peter saw mainly as men see, understanding but imperfectly the deeper purposes of God. Though deserved, the rebuke he received was severe. The adjuration, "Get thee behind me, Satan," was identical with that used against the arch-tempter himself, who had sought to beguile Jesus from the path upon which He had entered, and the provocation in the two instances was in some respects similar—the temptation to evade sacrifice and suffering, though such was the world's ransom, and to follow a more comfortable way. The forceful words of Jesus show the deep emotion that Peter's ill-considered attempt to counsel if not to tempt his Lord had evoked.

Doctrinal New Testament Commentary Vol 1 p399-401

Until men attain a higher status of spiritual understanding than they now enjoy, they can learn only in part what took place upon the Mount of Transfiguration. From the New Testament accounts and from the added light revealed through Joseph Smith it appears evident that:

(1) Jesus singled out Peter, James, and John from the rest of the Twelve; took them upon an unnamed mountain; there he was transfigured before them, and they beheld his glory. Testifying later John said, "We beheld his glory, the glory as of the only begotten of the Father" ([John 1:14](#)); and Peter, speaking of the same event, said they "were eyewitnesses of his majesty." ([2 Pet. 1:16](#))

(2) Peter, James, and John, were themselves "transfigured before him" (*Teachings*, p. 158), even as Moses, the Three Nephites, Joseph Smith, and many prophets of all ages have been transfigured, thus enabling them to entertain angels, see visions and comprehend the things of God. ([Mormon Doctrine](#), pp.725-726.)

(3) Moses and Elijah—two ancient prophets who were translated and taken to heaven without tasting death, so they could return with tangible bodies on this very occasion, an occasion preceding the day of resurrection—appeared on the mountain; and they and Jesus gave the keys of the kingdom to Peter, James, and John. (*Teachings*, p. 158.)

(4) John the Baptist, previously beheaded by Herod, apparently was also present. It may well be that other unnamed prophets, either coming as translated beings or as spirits from paradise, were also present.

(5) Peter, James, and John saw in vision the transfiguration of the earth, that is, they saw it renewed and returned to its paradisiacal state—an event that is to take place at the Second Coming when the millennial era is ushered in. [D. & C. 63:20-21](#); *Mormon Doctrine*, pp. 718-719.)

(6) It appears that Peter, James, and John received their own endowments while on the mountain. ([Doctrines of Salvation](#), vol. 2, p. 165.) Peter says that while there, they "received from God the Father honour and glory," seemingly bearing out this conclusion. It also appears that it was while on the mount that they received the more sure word of prophecy, it then being revealed to them that they were sealed up unto eternal life. ([2 Pet. 1:16-19](#); [D. & C. 131:5](#))

(7) Apparently Jesus himself was strengthened and encouraged by Moses and Elijah so as to be prepared for the infinite sufferings and agony ahead of him in connection with working out the infinite and eternal atonement. (*Jesus the Christ*, p. 373.) Similar comfort had been given him by angelic visitants following his forty-day fast and its attendant temptations (Matt. 4:11), and an angel from heaven was yet to strengthen him when he would sweat great drops of blood in the Garden of Gethsemane. (Luke 22:42-44.)

(8) Certainly the three chosen apostles were taught in plainness of his death and also his resurrection" (I. V. Luke 9:31), teachings which would be of inestimable value to them in the trying days ahead.

(9) It should also have been apparent to them that the old dispensations of the past had faded away, that the law (of which Moses was the symbol) and the prophets (of whom Elijah was the typifying representative) were subject to Him whom they were now commanded to hear.

(10) Apparently God the Father overshadowed and hidden by a cloud, was present on the mountain, although our Lord's three associates, as far as the record stipulates, heard only his voice and did not see his form.

NOTE: I did not feel some of the above references were significant enough to hyperlink in light of the fact that other New Testament scriptures will address these issues-**KGJ**
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Mormon Doctrine p 725-726

Our earth has been and will be subject to various physical conditions during the course of its existence. When first created, it came forth in a terrestrial or paradisiacal status, all land being in one place; then came the fall and the resultant telestial conditions now prevailing; and mighty changes were most certainly wrought by the universal flood and in the day when the continents were divided. We are now approaching the day when the earth is to be renewed and returned to its paradisiacal glory and when the islands are to become one land again.

Conditions and circumstances destined to prevail during this final pre-millennial period call for great commotion and upheaval among the very elements. This is the day when "there shall be famines, and pestilences, and earthquakes, in divers places" (Jos. Smith 1:29; D. & C. 45:33); when there shall be "the testimony of earthquakes, that shall cause groanings in the midst of her [the earth], and men shall fall upon the ground and shall not be able to stand." This is the day when we shall hear "the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds." (D. & C. 88:89-90.) In our day there are to be dust storms, whirlwinds, tornadoes, floods, and "a great hailstorm sent forth to destroy the crops of the earth." (D. & C. 29:16.) And finally, incident to the final change back to its paradisiacal state, the very globe itself shall "tremble and reel to and fro as a drunken man." (D. & C. 88:87.)

DISASTERS AND CALAMITIES TO ABOUND. - Perils and calamities, daily instances of turmoil and violent death, and an increasing flood of disasters and dangers are symptomatic of the times. For instance: "There are many dangers upon the waters, and more especially hereafter," the saints learned by revelation back on August 12, 1831, following Elder William W. Phelps' daylight vision of the destroyer riding upon the face of the Missouri River. "For I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters Behold, I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters. Wherefore, the days will come that no flesh shall be safe upon the waters." (D. & C. 61:4-5, 14-15.)

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Doctrines of Salvation, vol. 2, p. 165

The disciples in that day did have the keys for this work. These keys were given to Peter, James, and John on the mount when they received this power from Elias and Moses, the latter conferring the keys of the gathering of Israel. Christ told these three men, who I believe received their endowments on the mount, that they were not to mention this vision and what had taken place until after he was resurrected. Therefore, the exercise of this authority had to wait until Christ had prepared the way.

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Doctrinal New Testament Commentary Vol 1 p406-407

In the Inspired Version account of [John 1:19-28](#), it is revealed that John the Baptist came as an Elias to prepare the way before Christ, who then, himself, came as the Elias who was to restore all things as far as the meridian dispensation was concerned. John was the Elias of preparation, Jesus the Elias of restoration.

Then in this conversation, had as Peter, James, and John left the Mount of Transfiguration, Jesus confirmed John the Baptist's prior announcement that he, John, was an Elias; then our Lord revealed the further truth that in the dispensation of the fulness of times, Elias shall restore all things, as the prophets have foretold.

Peter, James, and John knew, as Malachi had written, that Elijah the prophet was to come before the great and dreadful day of the Lord. ([Mal. 4:5.6](#)) Apparently also they, and all the Jews, knew of some other ancient prophecies (since lost and now unknown to us) which specified that before Christ came, Elias should first come and restore all things. What troubled the three apostles was that Jesus, whom they knew to be the Christ, had come and been ministering for nearly three years, after all of which Elijah

(of which Elias is the Greek rendition) had come. How was it, they pondered, that the scriptures promised that Elias would *precede* the coming of the Son of Man, and would restore all things by way of preparation for that transcendent event, when in fact he had come *after*:

In answer, Jesus explains: 'Yes, it is truly written in the prophets that Elias shall first. come and restore all things, and it is also written that Elijah shall return before the great and dreadful day of the Lord come. But both of these comings are yet future. Elijah and Elias shall both return in the last days as part of the restitution of all things spoken by the mouth of all the holy prophets. Then Elijah shall restore again the keys of the sealing power, and Elias shall bring to pass the restoration of all things. All this is yet future; it is not for your day. But as pertaining to this dispensation, that Elias who is John the Baptist has already come; he it is who prepared the way before my face; he it is who taught what the prophets had foretold about me; and as was also foretold concerning him, he was rejected and slain.'

Elijah the prophet, the same person who appeared on the Mount of Transfiguration, came to Joseph Smith and Oliver Cowdery on April 3, 1836, and conferred upon them the keys of the sealing power. ([D & C 110:13-16](#)) Elias, a name-title used to signify the combined ministries of all the ancient prophets who came to restore keys and authority in modern times, has also performed his assigned ministry. Between May 15, 1829, when the resurrected John the Baptist returned to confer keys and priesthood, and September 6, 1842—when Joseph Smith, writing by way of revelation recorded the list of ancient prophets who, each in turn, had returned bringing their "dispensations, and keys, and powers, and glories" ((D. & C. 128:15-21)—the work of Elias of the restoration was accomplished. (*Mormon Doctrine*, pp. 203-206.)

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Inspired Version of the Bible John 1:19-28

19 And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved.

20 And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him; Who art thou?

21 And he confessed, and denied not that he was Elias; but confessed, saying; I am not the Christ.

22 And they asked him, saying; How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him saying, Art thou that prophet? And he answered, No.

23 Then said they unto him, Who art thou? that we man give an answer to them that sent us. What sayest thou of thyself?

24 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias.

25 And they who were sent were of the Pharisees.

26 And they asked him, and said unto him; Why baptizest thou then, if thou be not the Christ, nor Elias who was to restore all things, neither that prophet?

27 John answered them, saying; I baptize with water, but there standeth one among you, whom ye know not;

28 He it is of whom I bear record. He is that prophet, even Elias, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose, or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost

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Doctrines of Salvation Vol 2 p43-44

CELESTIAL MARRIAGE ESSENTIAL TO EXALTATION.

Another thing that we must not forget in this great plan of redemption and exaltation, is that a man must have a wife, and a woman a husband, to receive the fulness of exaltation. They must be sealed for time and for all eternity in a temple; then their union will last forever, and they cannot be separated because God has joined them together, as he taught the Pharisees.

Parents will have eternal claim upon their posterity and will have the gift of eternal increase, if they obtain the exaltation. This is the crowning glory in the kingdom of God, and they will have no end. When the Lord says they will have no end, he means that all who attain to this glory will have the blessing of the continuation of the "seeds" forever. Those who fail to obtain this blessing come to the "deaths," which means that they will have no increase, forever. All who obtain this exaltation will have the privilege of completing the full measure of their existence, and they will have a posterity that will be as innumerable as the stars of heaven.

If you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become his sons and his daughters, you have got to go into the temple of the Lord and receive these holy ordinances which belong to that house, which cannot

be had elsewhere. No man shall receive the fulness of eternity, of exaltation, alone; no woman shall receive that blessing alone; but man and wife, when they receive the sealing power in the temple of the Lord, if they thereafter keep all the commandments, shall pass on to exaltation, and shall continue and become like the Lord. And that is the destiny of men; that is what the Lord desires for his children.

[Return to](#) **Matt 19:6**

It would appear that the inquiring rich man had lived in strict conformity to the laws known to him, that he saw in Jesus a teacher who could direct him to the fulness of reward in the mansions on high, and that he erroneously supposed he would receive direction to conform to some ritualistic requirement of the law. He had not learned that the Lord requires the whole soul and that those who gain salvation must love and serve God with an eye single to his glory. Rather, good as he was, his heart was still set on the things of this world in preference to the riches of eternity.

[Return to](#) **Matt 19:22**

Jesus The Christ p485-486

The Camel and the Needle's Eye.—In comparing the difficulty of a rich man entering the kingdom with that of a camel passing through the eye of a needle, Jesus used a rhetorical figure, which, strong and prohibitory as it appears in our translation, was of a type familiar to those who heard the remark. There was a “common Jewish proverb, that a man did not even in his dreams see an elephant pass through the eye of a needle” (Edersheim). Some interpreters insist that a rope, not a camel, was mentioned by Jesus, and these base their contention on the fact that the Greek word *kamelos* (camel) differs in but a single letter from *kamilos* (rope), and that the alleged error of substituting “camel” for “rope” in the scriptural text is chargeable to the early copyists. Farrar (p. 476) rejects this possible interpretation on the ground that proverbs involving comparisons of a kind with that of a camel passing through the eye of a needle are common in the Talmud.

It has been asserted that the term “needle's eye” was applied to a small door or wicket set in or alongside the great gates in the walls of cities; and the assumption has been raised that Jesus had such a wicket in mind when He spoke of the seeming impossibility of a camel passing through a needle's eye. It would be possible though very difficult for a camel to squeeze its way through the little gate, and it could in no wise do so except when relieved of its load and stripped of all its harness. If this

conception be correct, we may find additional similitude between the fact that the camel must first be unloaded and stripped, however costly its burden or rich its accoutrement (**stuff-KGJ**), and the necessity of the rich young ruler, and so of any man, divesting himself of the burden and trappings of wealth, if he would enter by the narrow way that leadeth into the kingdom. The Lord's exposition of His saying is all-sufficient for the purposes of the lesson: "With men this is impossible, but with God all things are possible." ([Matthew 19:26](#).)

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Bruce R. McConkie DNTC 1:558

"Under Christ a great hierarchy of judges will operate, each functioning in his assigned sphere. John saw many judges sitting upon thrones. ([Rev. 20:4](#).) Paul said the saints would judge both the world and angels. ([1 Cor. 6:2-3](#).) The elders are to sit in judgment on those who reject them. ([D. & C. 75:21-22](#); Matt. 10:14-15.) Daniel saw that judgment would be given to the saints. (Dan. 7:22.) The Nephite Twelve will be judged by the Twelve from Jerusalem and then in turn will judge the Nephite nation. ([1 Ne. 12:9-10](#); [3 Ne. 27:27](#); [Morm. 3:19](#).) And the Twelve who served with our Lord in his ministry shall judge the whole house of Israel. ([D. & C. 29:12](#).) No doubt there will be many others of many dispensations who will sit in judgment upon the peoples of their days and generations—all judging according to the judgment which Christ shall give them, 'which shall be just.' ([3 Ne. 27:27](#).)" (*Doctrinal New Testament Commentary*, 1:558.)

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DNTC1 p604-607

This colloquy between Jesus and his Sadducean detractors does not question or throw doubt, in proper cases, on the eternal verity that the family unit continues in the resurrection. Jesus had previously taught the eternal nature of the marriage union. "What therefore God [not man!] hath joined together, let not man put asunder." That is, when a marriage is performed by God's authority- not man's!—it is eternal. See Matt. 19:1-12 "Whatsoever God doeth, it shall he for ever." ([Eccles. 3:14](#).)

Indeed, almost the whole Jewish nation believed that marriage was eternal, and that parents would beget children in the resurrection. Those few who did not believe that marriage continued after death—and among such were the Sadducees,

who could not so believe because they denied the resurrection itself—were nonetheless fully aware that such was the prevailing religious view of the people generally. Without doubt Jesus, the apostles, the seventies, and the disciples generally had discussed this doctrine.

The Sadducean effort here is based on the assumption that Jesus and the Jews generally believe in marriage in heaven. They are using this commonly accepted concept to ridicule and belittle the fact of the resurrection itself. They are saying: 'How absurd to believe in a resurrection and therefore in the fact that there is marriage in heaven) when everybody knows that a woman who has had seven husbands could not have them all at once in the life to come'

A most instructive passage showing that the Jews believed there should be marriage in heaven is found in *Dummelow*. "There was some division of opinion among the rabbis as to whether resurrection would be to a natural or to a supernatural (spiritual) life," he says. "A few took the spiritual view, e.g. Rabbi Raf is reported to have often said, 'In the world to come they shall neither eat nor drink, nor beget children, nor trade. There is neither envy nor strife, but the just shall sit with crowns on their heads, and shall enjoy the splendor of the Divine Majesty.' But the majority inclined to a materialistic view of the resurrection. The pre-Christian book of Enoch says that *the righteous after the resurrection shall live so long that they shall beget thousands*. The received doctrine is laid down by Rabbi Saadia, who says. 'As the son of the widow of Sarepton, and the son of the Shunamite, ate and drank, and doubtless married wives, so shall it be in the resurrection': and by Maimonides, who says. 'Men after the resurrection will use meal and drink, and will beget children, because since the Wise Architect makes nothing in vain, it follows of necessity that the members of the body are not useless, but fulfill their functions.' The point raised by the Sadducees was often debated by the Jewish doctors, who decided that '*a woman who married two husbands in this world is restored to the first in the next.*'" *Dummelow*. p. 698,)

How much nearer the truth were these Jews, on this point, than are the modern professors of religion who suppose that family love, felicity, and unity cease simply because the spirit steps out of the body in what men call death!

What then is the Master Teacher affirming by saying, "in the resurrection *they* neither marry, nor are given in marriage, but are as the angels of God in heaven"?

He is not *denying* but *limiting* the prevailing concept that there will be marrying and giving in marriage in heaven. He is saving that as far as "they" (the Sadducees) are concerned, that as far as "they" ("the children of this world") are

concerned, the family unit does not and will not continue in the resurrection. Because he does not choose to cast his pearls before swine, and because the point at issue is not *marriage* but *resurrection* anyway, Jesus does not here amplify his teaching to explain that there is marrying and giving of marriage in heaven only for those who live the fulness of gospel law a requirement which excludes *worldly* people.

In his reply Jesus is approaching the problem much as he did in revealing the same eternal principles to Joseph Smith in modern times. He first told the Prophet that all blessings come to men as a result of obedience: that all eternal covenants, marriage included, must be performed with his authority and approved by his Spirit; and that only those things continue "after the resurrection" which conform to his law.

"Therefore," that is, in the light of these principles, he said, "if a man marry him a wife in the world. and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world" therefore they are not. bound by any law when they are out of the world."

What is this but marriage until death do us part? And who are the parties but the Sadducees, "the children of this world," the people who do not overcome the world by accepting and living the gospel?

"Therefore, when they [those who will not, do not, or cannot live the law of eternal marriage] are out of the world they neither marry nor are given in marriage."

That is, there is neither marrying nor giving in marriage in heaven for those to whom Jesus was speaking; for those who do not even believe in a resurrection, let alone all the other saving truths; for those who are unrighteous and ungodly: for those who live after the manner of the world; for the great masses of unrepentant mankind. All of these will fall short of gaining the fullness of reward hereafter.

What then is their state? They will not be "gods" and thus have exaltation: their inheritance will be in a lesser degree of glory. As Jesus said to the Sadducees, *they* "are as the angels of God in heaven," "for they are equal unto the angel:" As he said, in more detail and with greater plainness to Joseph Smith, they "are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding and an eternal weight of glory. For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity;

and from henceforth are not gods, but are angels of God forever and ever." ([D & C. 132:5-17.](#))

Thus in the resurrection, the unmarried remain everlastingly as angels or servants, but the married gain exaltation and godhood. This latter group consists of those who enter into that "order of the priesthood" named "the new and everlasting covenant of marriage," and who then keep the term, and conditions of that eternal covenant. ([D.& C. 131:1-4](#)) It consists also of those who lived on earth under circumstance which prevented them from making the covenant for themselves personally, but who would have done so had the opportunity been afforded. For all such, on the just and equitable principles of salvation and exaltation for the dead. the ordinances will be performed vicariously in the temples of God, so that no blessing will ever be denied to any worthy person. And for that matter, there is no revelation, either ancient or modern, which says there is neither marrying nor giving in marriage in heaven itself for righteous people. All that the revelations set forth is that such is denied to the Sadducees and other worldly and ungodly people.

[Return](#) to **Matt 22:30**

Doctrines of Salvation Vol 2 p144-145

BLOOD OF OUR DEAD RESTS ON US.

In an editorial in the Times and Seasons, written by the Prophet, he speaks of the remarks made by the Savior to the Jews, that upon them should come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, who was slain between the temple and the altar.

Then the Prophet declares, in most emphatic terms, that the reason why this blood was to come upon these Jews was that since, "They possessed greater privileges than any other generation, not only as pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands."

Now, if these Jews were to answer for the blood of their progenitors because they neglected the salvation of their dead, then, may we not ask: Will not we have to answer for the blood of our dead, if we neglect these ordinances in their behalf? It matters not even if we have been baptized and have had hands laid on our heads for the reception of the Holy Ghost, if we wilfully neglect the salvation of our dead, then also we shall stand rejected of the Lord, because we have rejected our dead; and just so sure their blood will be required at our hands.

OUR MOST IMPORTANT RESPONSIBILITIES

OUR OWN SALVATION COMES FIRST.

We have these two great responsibilities -- every man holding the priesthood -- first, to seek our own salvation; and, second, our duty to our fellow men. Now I take it that my first duty is, so far as I am individually concerned, to seek my own salvation. That is your individual duty first, and so with every member of this Church.

Our duty to our fellow men in the world is a responsibility resting especially on the shoulders of the men holding the priesthood. Our duty is to preach the gospel, to teach the nations of the earth, to go out and bring people into the Church. That duty is upon the Church. The Lord has arranged it so that certain men are called to certain offices in the Church with that peculiar duty on their shoulders, The Twelve, the seventies, are the missionaries of the Church, but every man in the Church has this responsibility as a man holding the priesthood.

[Return to Matt 23:35](#)

TPJS p160

Signs of Second Coming Have Commenced

Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man ([D&C 45:39](#)) are already commenced. One pestilence will desolate ([JS-H 1:45](#)) after another. We shall soon have war and bloodshed. ([D&C 87:1-8](#)) The moon will be turned to blood. ([D&C 29:14](#)) I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. ([D&C 45:63](#)) If our souls and our bodies are not looking forth for the coming ([D&C 35:15](#)) of the Son of Man; and after we are dead, if we are not looking forth, we shall be among those who are calling for the rocks to fall upon them. ([Rev. 6:16](#))

TPJS p286

THE PROPHET ON THE SECOND COMING OF CHRIST

Remarks at the Conference of the Church

The question has been asked, can a person not belonging to the Church bring a member before the high council for trial? I answer, No. If I had not actually got into this work and been called of God, I would back out. But I cannot back out: I have no doubt of the truth. Were I going to prophesy, I would say the end [of the world] would not come in 1844, 5, or 6, or in forty years. There are those of the rising generation⁶ who shall not taste death till Christ comes.

I was once praying earnestly upon this subject, and a voice said unto me, “My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man.” I was left to draw my own conclusions concerning this; and I took the liberty to conclude that if I did live to that time, He would make His appearance. But I do not say whether He will make His appearance or I shall go where He is. I prophesy in the name of the Lord God, and let it be written—the Son of Man will not come in the clouds of heaven till I am eighty-five years old. Then read the 14th chapter of Revelation, 6th and 7th verses—“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come.” And Hosea, 6th chapter, After two days, etc.,—2,520 years; which brings it to 1890. The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out: which judgments are commenced. Paul says, “Ye are the children of the light, and not of the darkness, that that day should overtake you as a thief in the night.” It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but he will reveal it to His servants the prophets.

Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east. (April 6, 1843.) DHC 5:336-337.

[Return to](#) **Matt 24:7**

Ensign March 1971 Q&A: Questions and Answers

What is the war involving Gog and Magog?

Answer/President [Bruce R. McConkie](#) of the First Council of the Seventy

Gog and Magog are the prophetic names given in the scriptures to that combination of nations which will fight against the purposes of the Lord on two separate and future occasions:

1. At the time of an incident to the second coming of the Lord and the ushering in of the millennial era; and
2. At the end of the Millennium, plus a little season, when the final overthrow of evil and the destruction of the wicked shall take place.

The Lord has not revealed who the nations are, but his prophets have described, in general terms, what they will do in the great battles that shall hereafter be fought.

Because we are living in the last days, immediately preceding the second coming of the Lord, our chief interest in Gog and Magog centers in the pre-millennial war. The following quotation summarizes what is to take place:

“Our Lord is to come again in the midst of the battle of Armageddon, or in other words during the course of the great war between Israel and *Gog and Magog*. At the Second Coming all the nations of the earth are to be engaged in battle, and the fighting is to be in progress in the area of Jerusalem and Armageddon. ([Zech. 11](#); [Zech. 12](#); [Zech. 13](#); [Rev. 16:14–21](#).) The prophecies do not name the modern nations which will be fighting for and against Israel, but the designation Gog and Magog is given to the combination of nations which will seek to overthrow and destroy the remnant of the Lord’s chosen seed.

“The 38th and 39th chapters of Ezekiel [[Ezek. 38](#); [Ezek. 39](#)] record considerable prophetic detail relative to this great war. It should be noted that it is to take place ‘in the latter years’; that it will be fought in the ‘mountains of Israel’ against those who have been gathered to the land of their ancient inheritance; that the land of Israel shall be relatively unprotected, a ‘land of unwallled villages’; that Gog and Magog shall

come 'out of the north parts' in such numbers as 'to cover the land' as a cloud; that the Lord will then come, and all men shall shake at his presence; that there will be such an earthquake as has never before been known, which will throw down the mountains; that there will be pestilence, blood, fire, and brimstone descend upon the armies; that the forces of Gog and Magog will be destroyed upon the mountains of Israel; that the Supper of the Great God shall then take place as the beasts and fowls eat the flesh and drink the blood of the fallen ones ([Rev. 19:17–18](#); [D&C 29:18–21](#)); and that the house of Israel will be seven months burying the dead and seven years burning the discarded weapons of war.

"In the light of all this and much more that is prophetically foretold about the final great battles in the holy land, is it any wonder that those who are scripturally informed and spiritually enlightened watch world events with great interest as troubles continue to foment in Palestine, Egypt, and the Near East?" (*Mormon Doctrine* [Bookcraft, 1966], 2nd ed., pp. 324–25.)

The second and final great war involving Gog and Magog is referred to by John in Revelation 20:7–9 [[Rev. 20:7–9](#)] and by the Lord in [Doctrine and Covenants](#) 88:111–116 [[D&C 88:111–116](#)].

One final word: When considering items of this sort, it is exceedingly important to stay close to the revealed word and not stray off into those speculative realms that engender strife and do not increase faith in our hearts.

[Return to](#) **Matt 24:15**

Jesus the Christ p588-589

In the Deserts and in Secret Chambers.—The 24th chapter of Matthew, and its parallel scriptures in [Mark 13](#) and [Luke 21](#), may be the more easily understood if we bear in mind that the Lord therein speaks of two distinct events, each a

consummation of long ages of preparation, and the first a prototype of the second. Many of the specific predictions are applicable both to the time preceding or at the destruction of Jerusalem, and to developments of succeeding time down to the second coming of Christ. The passage in [Matthew 24:26](#) may be given this two-fold application. Josephus tells of men leading others away into the desert, saying under pretended inspiration that there should they find God; and the same historian mentions a false prophet who led many into the secret chambers of the temple during the Roman assault, promising them that there would the Lord give them deliverance. Men, women, and children followed this fanatical leader, and were caught in the holocaust of destruction, so that 6,000 of them perished in the flames (Josephus, *Wars*, vi, ch. 5). Concerning an application of the Lord's precepts to later times and conditions, the author has elsewhere written (*The Great Apostasy*, 7:22–25): One of the heresies of early origin and rapid growth in the Church was the doctrine of antagonism between body and spirit, whereby the former was regarded as an incubus and a curse. From what has been said this will be recognized as one of the perversions derived from the alliance of Gnosticism with Christianity. A result of this grafting in of heathen doctrines was an abundant growth of hermit practices, by which men sought to weaken, torture, and subdue their bodies, that their spirits or "souls" might gain greater freedom. Many who adopted this unnatural view of human existence retired to the solitude of the desert, and there spent their time in practices of stern self-denial and in acts of frenzied self-torture. Others shut themselves up as voluntary prisoners, seeking glory in privation and self-imposed penance. It was this unnatural view of life that gave rise to the several orders of recluses, hermits, and monks.

Think you not that the Savior had such practices in mind, when, warning the disciples of the false claims to sanctity that would characterize the times then soon to follow, He said: "Wherefore if they shall say unto you, Behold he [Christ] is in the desert, go not forth: behold, he is in the secret chambers, believe it not"?

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Teachings of the Prophet Joseph Smith p68

Gift of Salvation

The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not unfrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the Master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Therefore we earnestly implore the grace of our Father to rest upon you, through Jesus Christ His Son, that you may not faint in the hour of temptation, nor be overcome in the time of persecution. (January 22, 1834) DHC 2:4-24.

[Return](#) to [Matt 25:14](#)

Doctrinal New Testament Commentary Vol 1 p690-691

Jesus here speaks of sitting in judgment on the saints, on "those who have known his law and who are under covenant to divide their substance with the poor, to visit the sick and afflicted, and "to bear one another's burdens, that they may light." He is telling how the members of his earthly kingdom will be treated when he comes again, for they are the ones who have promised in the waters of baptism "to mourn with those that mourn," and to "comfort those that stand in need of comfort." ([Mosiah 18:8-9](#).)

All men, Christian and pagan alike, by instinct, are expected to be charitable, benevolent, and cooperative toward their fellow-men; and all will be judged according to their works. But the saints, with the light of the gospel to guide them, have an added and especial obligation to manifest Christian virtues. "Let thy bowels also be full of charity towards all men, and to the house-hold of faith," is the revealed counsel to members of the Lord's Church. ([D. & C. 121:45](#).)

That the words here spoken by Jesus are directed to the Church and not to all men is implicit in the whole conversation. Those in the account, who are being

judged by the King, are people who believed in Christ, who professed to know him and his laws, and who therefore were expected to recognize him whether he appeared in person or manifest himself through his lowly and suffering mortal brethren. The reward of eternal life, meted out to the charitable ones, is a reward which comes only to those who are first baptized and who thereafter do the works of righteousness. ([2 Nephi 31:17-21](#).) The latter-day revelations which deal with the same subject all speak in terms of members of the Church and not of the world in general. In this connection it is also interesting to note that the *Inspired Version* account says "the twelve apostles" will be with Jesus in rendering judgment at the day indicated. In latter-day revelation the Lord tells us that when the Twelve sit in judgment with him at the last day they will "judge the whole house of Israel, even as many as have loved me and kept my commandments, *and none else*." ([D. & C. 29:12](#).) There can, thus, be no question as to who is being judged in this dramatic account; it is the saints, the members of the Church of Jesus Christ of Latter-day Saints.

Many revelations direct members of the Lord's earthly kingdom to feed the hungry, clothe the naked, house the homeless, care for the destitute, visit the sick, heal the wounded, and do good to all men. To the Nephite saints Jacob gave this counsel: "Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good."

[Return to](#) **Matt 25:41**

Jesus the Christ p512

That supper in Bethany was an event never to be forgotten. Mary, the more contemplative and spiritually minded of the two sisters, she who loved to sit at the feet of Jesus and listen to His words, and who had been commended for having so chosen the one needful thing, which her more practical sister lacked, brought from among her treasures an alabaster cruse containing a pound of costly spikenard ointment; she broke the sealed flask and poured its fragrant contents upon the head and feet of her Lord, and wiped His feet with her loosened tresses. To anoint the head of a guest with ordinary oil was to do him honor; to anoint his feet also was to show unusual and signal regard; but the anointing of head and feet with spikenard, and in such

abundance, was an act of reverential homage rarely rendered even to kings. Mary's act was an expression of adoration; it was the fragrant out welling of a heart overflowing with worship and affection.

But this splendid tribute of a devout woman's love was made the cause of disagreeable protest. Judas Iscariot, treasurer of the Twelve, but dishonest, avaricious, and small-souled in character, vented his grumbling complaint, saying: "Why was not this ointment sold for three hundred pence, and given to the poor?" His seeming solicitude for the poor was all hypocrisy. He was a thief and lamented that he had not been given the precious ointment to sell, or that the price had not been turned into the bag of which he was the self-interested custodian. Mary's use of the costly unguent had been so lavish that others beside Judas had let their surprise grow into murmuring; but to him is attributed the distinction of being the chief complainer.

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Gospel Doctrine p433-435

No man can sin against light until he has it; nor against the Holy Ghost, until after he has received it by the gift of Cod through the appointed channel or way. To sin against the Holy Ghost, the Spirit of Truth, the Comforter, the Witness of the Father and the Son, wilfully denying him and defying him, after having received him, constitutes this sin. Did Judas possess this light, this witness, this Comforter, this baptism of fire and the Holy Ghost, this endowment from on high? If he did, he received it before the betrayal, and therefore before the other eleven apostles. And if this be so, you may say, "he is a son of perdition without hope." But if he was destitute of this glorious gift and outpouring of the Spirit, by which the witness came to the eleven, and their minds were opened to see and know the truth, and they were able to testify of him, then what constituted the unpardonable sin of this poor, erring creature, who rose no higher in the scale of intelligence, honor or ambition than to betray the Lord of glory for thirty pieces of silver?

But not knowing that Judas did commit the unpardonable sin; nor that he was a "son of perdition without hope" who will die the second death, nor what knowledge he possessed by which he was able to commit so great a sin, I prefer, until I know better, to take the merciful view that he may be numbered among those for whom the blessed Master prayed, "Father, forgive them; for they know not what they do." — Improvement Era, Vol. 21, June, 1918, p. 732.

[Return to Matt 26:24](#)

Jesus the Christ p610

With unfathomable love the Lord pleaded for those whom the Father had given Him, the apostles then present, who had been called out from the world, and who had been true to their testimony of Himself as the Son of God. Of them but one, the son of perdition, has been lost.

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Jesus the Christ p660-661

At the ninth hour, or about three in the afternoon, a loud voice, surpassing the most anguished cry of physical suffering issued from the central cross, rending the dreadful darkness. It was the voice of the Christ: *"Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"* What mind of man can fathom the significance of that awful cry? It seems, that in addition to the fearful suffering incident to crucifixion, the agony of Gethsemane had recurred, intensified beyond human power to endure. In that bitterest hour the dying Christ was alone, alone in most terrible reality. That the supreme sacrifice of the Son might be consummated in all its fulness, the Father seems to have withdrawn the support of His immediate Presence, leaving to the Savior of men the glory of complete victory over the forces of sin and death. The cry from the cross, though heard by all who were near, was understood by few. The first exclamation, *Eloi*, meaning *My God*, was misunderstood as a call for Elias.

The period of faintness, the conception of utter forsakenness soon passed, and the natural cravings of the body reasserted themselves. The maddening thirst, which constituted one of the worst of the crucifixion agonies, wrung from the Savior's lips His one recorded utterance expressive of physical suffering. *"I thirst"* He said. One of those who stood by, whether Roman or Jew, disciple or skeptic, we are not told, hastily saturated a sponge with vinegar, a vessel of which was at hand, and having fastened the sponge to the end of a reed, or stalk of hyssop, pressed it to the Lord's fevered lips. Some others would have prevented this one act of human response, for

they said: "Let be, let us see whether Elias will come to save him." John affirms that Christ uttered the exclamation, "I thirst," only when He knew "that all things were now accomplished"; and the apostle saw in the incident a fulfilment of prophecy.

Fully realizing that He was no longer forsaken, but that His atoning sacrifice had been accepted by the Father, and that His mission in the flesh had been carried to glorious consummation, He exclaimed in a loud voice of holy triumph: *"It is finished."* In reverence, resignation, and relief, He addressed the Father saying: *"Father, into thy hands I commend my spirit."* ^x He bowed His head, and voluntarily gave up His life.

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Jesus the Christ p669

The present writer believes that the Lord Jesus died of a broken heart. The psalmist sang in dolorous measure according to his inspired prevision of the Lord's passion: "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." ([Psalm 69:20, 21](#); see also [22:14](#).)

[Return](#) to **Matt 27:50**

Jesus the Christ p694-695

Jesus had designated a mountain in Galilee whereon He would meet the apostles; and thither the Eleven went. When they saw Him at the appointed place, they worshiped Him. The record adds "but some doubted," by which may be implied that others beside the apostles were present, among whom were some who were unconvinced of the actual corporeity of the resurrected Christ. This occasion may have been that of which Paul wrote a quarter of a century later, concerning which he affirms that Christ "was seen of above five hundred brethren at once," of whom, though some had died, the majority remained at the time of Paul's writing, living witnesses to his testimony.

To those assembled on the mount Jesus declared: "All power is given unto me in heaven and in earth." This could be understood as nothing less than an affirmation of His absolute Godship. His authority was supreme, and those who were commissioned

of Him were to minister in His name, and by a power such as no man could give or take away.

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New Testament-Mark

Ken Jones Commentary B [Return to](#) **Master Table of Contents**

Reference Color Coding

Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:

Purple is Cal Stephens (**CS**),

Green is Jeff Chadwick (**JC**)

Red is Bruce R. McConkie

BD is Bible Dictionary

BMSM is the Book of Mormon Student Manual

CR is Conference Report.

DGSM is Doctrines of the Gospel Student Manual

DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie

DS is Doctrines of Salvation.

EOM is the Encyclopedia of Mormonism-BYU

GR is an alternate translation from the Greek

GS is Guide to the Scriptures

HC is the History of the Church

IV is the Inspired Version of the King James Bible

JTC is Jesus the Christ by James E. Talmage

JD is the Journal of Discourses

JST is the Joseph Smith translation of the Bible

Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass

MD is Mormon Doctrine by Bruce R. McConkie

NIBD is the New International Bible Dictionary

TG is the Topical Guide

TPJS is the Teachings of the Prophet Joseph Smith.

Mark Chapters

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11	12	13	14	15	16				

The Gospel(*Testimony*) According to St Mark

Chapter 1

Jesus is baptized by John—He preaches the gospel, calls disciples, casts out devils, heals the sick, and cleanses a leper.

**Joseph Smith said Mark and Luke were apostles-Times and Seasons Vol 3 p 902
Mark was tutored by Peter**

- 1 The beginning of the gospel of Jesus Christ, the Son of God;
- 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
- 5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
- 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
- 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
- 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.
- 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
- 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
- 11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.
- 12 And immediately the Spirit driveth him into the wilderness.
- 13 And he was there in the wilderness forty days, ~~tempted of~~ Satan (**seeking to tempt him-JST Mark 1:10-11**); and was with the wild beasts; and the angels ministered unto him.
- 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes ([BD](#)).

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what^a (**business**) have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon^a (**immediately**) they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not^c (**GR-did not allow**) the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him^a (**GR-warned him sternly**), and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze^a (**spread widely**) abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

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Chapter 2

Jesus forgives sins, heals a paralytic, eats with tax gatherers and sinners, and announces that He is Lord of the Sabbath.

1 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies ([BD](#))? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth^a (**GR-unshrunk, or unsized**) on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

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Chapter 3

Jesus heals on the Sabbath day — He chooses and ordains the Twelve Apostles — He asks, Can Satan cast out Satan? — Jesus speaks of blasphemy against the Holy Ghost and identifies those who believe as being members of His family.

1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees ([BD](#)) went forth, and straightway took counsel with the Herodians ([BD](#)) against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder^a ([Luke 9:54](#)):

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes ([BD](#)) which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost ([MDp816-817](#), [EOM](#)) hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

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Chapter 4

Jesus gives the parables of the sower, the candle under a bushel, the seed growing secretly, and the mustard seed — He stills the tempest.

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground ([see verses 16 and 17](#)), where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns ([see verse 18](#)), and the thorns grew up, and choked it ([see verse 19](#)), and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete (**measure out**), it shall be measured to you: and unto you that ~~hear~~ (**continue to receive-JST**) shall more be given.

25 For he that ~~hath~~^a (**receiveth**), to him shall be given: and he that ~~hath not~~ (**continueth not to receive**), from him shall be taken even that which he hath. **-JST**

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to ~~hear~~ (**bear-JST**) *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

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Chapter 5

Jesus casts out a legion of devils, who then enter the swine — A woman is healed by touching Jesus' clothes — He raises Jairus's daughter from the dead.

- 1 And they came over unto the other side of the sea, into the country of the Gadarenes.
- 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
- 3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:
- 4 Because that he had been often bound with fetters and chains, and the chains had been plucked (**GR-broken**) asunder by him, and the fetters broken in pieces: neither could any *man* (**GR-that was strong enough**) tame him.
- 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
- 6 But when he saw Jesus afar off, he ran and worshipped him,
- 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.
- 8 For he said unto him, Come out of the man, *thou* unclean spirit.
- 9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.
- 10 And he besought him much that he would not send them away out of the country.
- 11 Now there was there nigh unto the mountains a great herd of swine feeding.
- 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.
- 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.
- 14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.
- 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.
- 16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.
- 17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. ([DNTC1 p318](#))

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado^a (**GR-uproar, tumult**), and weep? the damsel is not dead, but sleepeth.

40 And they laughed^a (**GR-ridiculed him**) him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

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Chapter 6

Jesus sends forth the Twelve — John the Baptist is beheaded by Herod — Our Lord feeds the five thousand, walks on the water, and heals multitudes.

1 And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard of *him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords^a (**GR-nobles, military commanders and prominent men**), high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by^b (**GR-immediately**) in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert^a (**solitary**) place, and now the time (**for departure is come**) ~~is far passed~~: -JST

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth^a (**GR- denarii or a workman's daily wage**) of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled^a (**terrified**). And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

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Chapter 7

Jesus reproves the Pharisees for their false traditions and ceremonies — He casts a devil out of the daughter of a Greek woman — He opens the ears and loosens the tongue of a person with an impediment.

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him^a (**which is food**): but the things which come out of him, those are they that defile the man (**that proceedeth forth out of the heart**). -JST

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would ~~have~~^a **(that)** no man **(should come unto him)** ~~know it~~: but he could not **(deny them; for he had compassion upon all men)** ~~be hid~~. -JST

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children **(of the Kingdom-JST)** first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

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Chapter 8

Jesus feeds the four thousand — He counsels, Beware of the leaven of the Pharisees — He heals a blind man in Bethsaida — Peter testifies that Jesus is the Christ.

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers^a (**some-JST**) of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of the leaven of Herod*.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.
21 And he said unto them, How is it that ye do not understand?
22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.
23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.
24 And he looked up, and said, I see men as trees, walking.
25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every^a (**thing-JST**) ~~man~~ clearly.
26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.
27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?
28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.
29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no man of him.
31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.
32 And he spake that saying openly. And Peter took him, and began to rebuke him.
33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.
34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.
36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul^a? **(Therefore deny yourselves of these, and be not ashamed of me-JST)**

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels^c.

37-JST For whosoever will save his life, will lose it; *or whosoever will save his life, shall be able to lay it down for my sake; and if he is not willing to lay it down for my sake, he shall lose it.*

38-JST But whosoever shall be *willing* to lose his life for my sake, and the gospel, the same shall save it.

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Chapter 9

Jesus is transfigured on the mountain — He casts out an unclean spirit — He teaches concerning His death and resurrection, who will be greatest, and the condemnation of those who offend His little ones.

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John^b (**who asked him many questions concerning his sayings**), and (Jesus) leadeth them up into an high mountain apart by themselves: and he was transfigured before them. -JST

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them (**Peter, James and John**) Elias ([EOM](#)) with Moses^a (**or in other words John the Baptist and Moses-JST**): DNTC1 p402 says **Elijah also appeared with them (Moses held the keys of the gathering of Israel and leading the ten tribes from the land of the north, and Elijah the keys of the sealing power. DNCT1 p402 #3) and they were talking with Jesus. (DNTC1 p402 #3 also says the Keys of the Kingdom (mentioned above) were conferred upon the 1st Presidency being Peter, James and John.)**

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias (**John the Baptist-DNTC1 p406**) verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not (**only**) me, but him that sent me (**even the Father**). -JST

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me (**DNTC1 p417 says he was a legal administrator of the church not known to them. Those in Satan's camp cannot cast out devils**).

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

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Chapter 10

Jesus teaches the higher law of marriage—He blesses little children—Jesus counsels the rich young man, foretells His own death, and heals blind Bartimæus.

1 And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying,* Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Chapter 11

Jesus rides into Jerusalem amid shouts of hosanna — He curses a fig tree, drives the money changers from the temple, and confounds the scribes on the matter of authority.

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

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Chapter 12

Jesus gives the parable of the wicked husbandmen — He speaks of paying taxes, celestial marriage, the two great commandments, the divine sonship of Christ, and the widow's mites.

1 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt^a (**try, test, prove**) ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not^a (**nor understand-JST**) the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. ([Luke 20:35](#), [DNTC1 p604-607](#))

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶And one of the scribes ([BD](#)) came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? ([Matt 22:36-40](#))

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love^a ([Deut 6:5-7](#)) the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe ([BD](#)) said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two [mites](#) (**worth only a few cents-the smallest value of any biblical coin-NIBD p669**), which make a farthing (**like a two cent piece- NIBD p669**).

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

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Chapter 13

Jesus tells of the calamities and signs preceding the Second Coming — There will be false Christs and false prophets — He gives the parable of the fig tree.

1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop (**flee, and not return-JST Matt 24:14**) not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.
 17 But woe to them that are with child, and to them that give suck in those days!
 18 And pray ye that your flight be not in the winter.
 19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
 21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:
 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.
 23 But take ye heed: behold, I have foretold you all things.
 24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
 26 And then shall they see the Son of man coming in the clouds with great power and glory.
 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.
 30 Verily I say unto you, that this generation shall not pass, till all these things be done.
 31 Heaven and earth shall pass away: but my words shall not pass away.
 32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. **(Jesus knows! DNTC1 p667- Mark 13:32 is in error where it says "neither the Son" which is removed from the Inspired Version, but not from JST Matt 24:43. I believe McConkie-KGJ)**
 33 Take ye heed, watch and pray: for ye know not when the time is.
 34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:
 36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

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Chapter 14

Jesus is anointed with oil — He eats the Passover, institutes the sacrament, suffers in Gethsemane, and is betrayed by Judas — Jesus is falsely accused, and Peter denies that he knows Him.

1 After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman (**Mary sister of Lazarus - JTC p 512**) having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. ([Matt 26:7](#))

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence (**300 days wages, about \$45 – JTC p512**), and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane (**which is a garden-JST Mark 14:36**): and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed^a (**astonished**), and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba (**means Daddy-a little child says this**), Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. ([Luke 22:54](#), [John 18:15](#))

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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Chapter 15

Pilate decrees the death of Jesus — Jesus is mocked and crucified between two thieves — He dies and is buried in the tomb of Joseph of Arimathæa.

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him^b, (**I am, even as-JST Mark 15:4**)Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he^a (**GR-usually**) released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and plaited a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour (9 AM), and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour (12 noon) was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour (3 PM) Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? (**the Father seems to have withdrawn the support of His immediate Presence, leaving to the Savior of men the glory of complete victory over the forces of sin and death.-JTC p661**)

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

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Chapter 16

Christ is risen — He appears to Mary Magdalene, then to others — He sends the Apostles to preach and promises that signs will follow faith — He ascends into heaven.

1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted^b (GR-**amazed**).

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved (**receive eternal life**); but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

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Mark Scripture and Article References

Mormon Doctrine p816-817

Commission of the unpardonable sin consists in crucifying unto oneself the Son of God afresh and putting him to open shame. ([Heb. 6:4-8](#); [D&C 76:34-35](#)) To commit this unpardonable crime a man must receive the gospel, gain from the Holy Ghost by revelation the absolute knowledge of the divinity of Christ, and then deny "the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace. (Teachings, p. 128.) He thereby commits murder by assenting unto the Lord's death, that is, having a perfect knowledge of the truth he comes out in open rebellion and places himself in a position wherein he would have crucified Christ knowing perfectly the while that he was the Son of God. Christ is thus crucified afresh and put to open shame. ([D. & C. 132:27](#).) "What must a man do to commit the unpardonable sin?" the Prophet asked. "He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of The Church of Jesus Christ of Latter-day Saints.

"When a man begins to be an enemy to this work he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil - the same spirit that they had who crucified the Lord of Life - the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence." (Teachings, p. 358.) Among other things, this statement from the Prophet, explodes forever the mythical fantasy that the sons of perdition are so few they can be numbered on the fingers of the hand.

[Return to Mark ch3v29](#)

Doctrinal New Testament Commentary Vol 1 p318

Mark 5:29 and Matt. 9:21.

It is unwarranted and false to suppose this woman was healed through a superstitious belief that some special virtue attached to the clothes worn by Jesus. Rather, as the Master affirmed, she had faith to be healed; and such faith is based on truth and knowledge, not superstition and fantasy. It is a perversion of the truth to

suppose that special healing powers are attached to so called relics or items once owned or possessed by either real or presumed *prophets* and holy men. In this instance, it was as though the woman had said: 'If I may have any contact at all with this great Healer, even if it be but to touch the hem of his garment, then I shall be healed.' Such a thought shows the greatness and perfection of her faith, not that she was a superstitious and ignorant person attempting to be healed of her plague by believing a false principle.

[Return to Mark ch5v29](#)

DNTC1 p604-607

This colloquy between Jesus and his Sadducean detractors does not question or throw doubt, in proper cases, on the eternal verity that the family unit continues in the resurrection. Jesus had previously taught the eternal nature of the marriage union. "What therefore God [not man!] hath joined together, let not man put asunder." That is, when a marriage is performed by God's authority- not man's!—it is eternal. See Matt. 19:1-12 "Whatsoever God doeth, it shall he for ever." ([Eccles. 3:14.](#))

Indeed, almost the whole Jewish nation believed that marriage was eternal, and that parents would beget children in the resurrection. Those few who did not believe that marriage continued after death—and among such were the Sadducees, who could not so believe because they denied the resurrection itself—were nonetheless fully aware that such was the prevailing religious view of the people generally. Without doubt Jesus, the apostles, the seventies, and the disciples generally had discussed this doctrine.

The Sadducean effort here is based on the assumption that Jesus and the Jews generally believe in marriage in heaven. They are using this commonly accepted concept to ridicule and belittle the fact of the resurrection itself. They are saying: 'How absurd to believe in a resurrection and therefore in the fact that there is marriage in heaven) when everybody knows that a woman who has had seven husbands could not have them all at once in the life to come'

A most instructive passage showing that the Jews believed there should be marriage in heaven is found in *Dummelow*. "There was some division of opinion among the rabbis as to whether resurrection would be to a natural or to a supernatural (spiritual) life," he says. "A few took the spiritual view, e.g. Rabbi Raf is reported to have often said, 'In the world to come they shall neither eat nor drink, nor beget children, nor trade. There is neither envy nor strife, but the just

shall sit with crowns on their heads, and shall enjoy the splendor of the Divine Majesty.' But the majority inclined to a materialistic view of the resurrection. The pre-Christian book of Enoch says that *the righteous after the resurrection shall live so long that they shall beget thousands*. The received doctrine is laid down by Rabbi Saadia, who says. 'As the son of the widow of Sarepton, and the son of the Shunamite, ate and drank, and doubtless married wives, so shall it be in the resurrection': and by Maimonides, who says. 'Men after the resurrection will use meal and drink, and will beget children, because since the Wise Architect makes nothing in vain, it follows of necessity that the members of the body are not useless, but fulfill their functions.' The point raised by the Sadducees was often debated by the Jewish doctors, who decided that '*a woman who married two husbands in this world is restored to the first in the next.*'" Dummelow. p. 698,)

How much nearer the truth were these Jews, on this point, than are the modern professors of religion who suppose that family love, felicity, and unity cease simply because the spirit steps out of the body in what men call death!

What then is the Master Teacher affirming by saying, "in the resurrection *they* neither marry, nor are given in marriage, but are as the angels of God in heaven"?

He is not *denying* but *limiting* the prevailing concept that there will be marrying and giving in marriage in heaven. He is saying that as far as "they" (the Sadducees) are concerned, that as far as "they" ("the children of this world") are concerned, the family unit does not and will not continue in the resurrection. Because he does not choose to cast his pearls before swine, and because the point at issue is not *marriage* but *resurrection* anyway, Jesus does not here amplify his teaching to explain that there is marrying and giving of marriage in heaven only for those who live the fulness of gospel law a requirement which excludes *worldly* people.

In his reply Jesus is approaching the problem much as he did in revealing the same eternal principles to Joseph Smith in modern times. He first told the Prophet that all blessings come to men as a result of obedience: that all eternal covenants, marriage included, must be performed with his authority and approved by his Spirit; and that only those things continue "after the resurrection" which conform to his law.

"Therefore," that is, in the light of these principles, he said, "if a man marry him a wife in the world. and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world"

therefore they are not. bound by any law when they are out of the world."

What is this but marriage until death do us part? And who are the parties but the Sadducees, "the children of this world," the people who do not overcome the world by accepting and living the gospel?

"Therefore, when they [those who will not, do not, or cannot live the law of eternal marriage] are out of the world they neither marry nor or given in marriage."

That is, there is neither marrying nor giving in marriage in heaven for those to whom Jesus was speaking; for those who do not even believe in a resurrection, let alone all the other saving truths; for those who are unrighteous and ungodly: for those who live after the manner of the world; for the great masses of unrepentant mankind. All of these will fall short of gaining the fullness of reward hereafter.

What then is their state? They will not be "gods" and thus have exaltation: their inheritance will be in a lesser degree of glory. As Jesus said to the Sadducees, *they* "are as the angels of God in heaven," "for they are equal unto the angel:" As he said, in more detail and with greater plainness to Joseph Smith, they "are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding and an eternal weight of glory. For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." ([D & C. 132:5-17.](#))

Thus in the resurrection, the unmarried remain everlastingly as angels or servants, but the married gain exaltation and godhood. This latter group consists of those who enter into that "order of the priesthood" named "the new and everlasting covenant of marriage," and who then keep the term, and conditions of that eternal covenant. ([D.& C. 131:1-4](#)) It consists also of those who lived on earth under circumstance which prevented them from making the covenant for themselves personally, but who would have done so had the opportunity been afforded. For all such, on the just and equitable principles of salvation and exaltation for the dead. the ordinances will be performed vicariously in the temples of God, so that no blessing will ever be denied to any worthy person. And for that matter, there is no revelation, either ancient or modern, which says there is neither marrying nor giving in marriage in heaven itself for righteous people. All that the revelations set forth is that such is denied to the Sadducees and other worldly and ungodly people.

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New Testament-Luke

Ken Jones Commentary C [Return to Master Table of Contents](#)

Reference Color Coding

Bold Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:

Purple is Cal Stephens (**CS**),

Green is Jeff Chadwick (**JC**)

Red is Bruce R. McConkie

BD is Bible Dictionary

BMSM is the Book of Mormon Student Manual

CR is Conference Report.

DGSM is Doctrines of the Gospel Student Manual

DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie

DS is Doctrines of Salvation.

EOM is the Encyclopedia of Mormonism-BYU

GR is an alternate translation from the Greek

GS is Guide to the Scriptures

HC is the History of the Church

IV is the Inspired Version of the King James Bible

JTC is Jesus the Christ by James E. Talmage

JD is the Journal of Discourses

JST is the Joseph Smith translation of the Bible. No scripture reference given if same verse in text herein

Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass

MD is Mormon Doctrine by Bruce R. McConkie

NIBD is the New International Bible Dictionary

TG is the Topical Guide

TPJS is the Teachings of the Prophet Joseph Smith.

Luke Chapters

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11	12	13	14	15	16	17	18	19	20
21	22	23	24						

The Gospel According to **St Luke**

Chapter 1

Gabriel promises Zacharias that Elisabeth will bear a son, whom they will name John — He also tells Mary that she will be the mother of the Son of God — Mary visits Elisabeth and utters a psalm of praise — John the Baptist is born — Zacharias prophesies of John's mission.

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, (**Theo=God, philus=friend**) ([Acts 1:1](#))

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 ¶ There was in the days of Herod (**The Great**), the king of Judæa, a certain priest (**20,000 priest in the time of Jesus**) named Zacharias (**from tribe of Levi, did service for 8 days**), of the course of Abia (**Abijah-A descendant of Aaron. The ancestral head of the eighth of the twenty four groups into which King David had divided the priest-NIBD**): and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course (**see verse 5**),

9 According to the custom of the priest's office, his lot was to burn incense (**so prayers would supposedly be taken to heaven**) when he went into the temple of the Lord. ([Exodus 30:6-8](#))

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel (**Gabriel being Noah BD p676**) of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard (**Zacharias had been praying for a son**); and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he (**John the Baptist**) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled^b (**D&C 84:27**) with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him (**Jesus**) in the spirit and power of Elias^a (**GR- Elijah**), to turn the hearts of the fathers (**Abraham, Isaac, Jacob**) to the children, and the disobedient (**children**) to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? (**he asked for a sign**) for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel (**Noah**), that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb (**can't speak or hear-see verse 62-done to strengthen Zacharias**), and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished (**in one week**), he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused (**engaged**) to a man whose name was Joseph (**from the tribe of Judah**), of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail (**enthusiastic greeting**), *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among (**all**) women.

29 And when she saw *him*, she was troubled at his saying, and cast (**reasoned**) in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

(**thru righteousness**)

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel (**Gabriel being Noah BD p676**) answered and said unto her, The Holy Ghost (**Alma 7:10**) shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy ~~thing~~ (**child-JST**) which shall be born of thee shall be called the Son of God. (**1 Nephi 11:18-21**)

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted^a (**GR-greeted**) Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among (**most blessed of all**) women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she (**Mary**) that believed: for there shall be a performance of those things which were told her (**Mary**) from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour^b (**Jesus Christ**).

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear (**have respect and awe for**) him from generation to generation.

51 He hath shewed strength with his arm (**signifies power**); he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty (**wicked rulers**) from *their* seats, and exalted them of low degree.

53 He hath filled the hungry (**those that thirst for righteousness**) with good things; and the rich he hath sent empty away.

54 He hath holpen^a (**supported or helped**) his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers (**Abraham, Isaac, Jacob**), to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day^a ([D&C 84:27-28](#)) they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but he shall be called John. (**meaning of name John is Jehovah's gift**)

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called. (**Zacharias appears to be deaf-see verse 20**)

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn (**power**) of salvation (**exaltation**) for us in the house of his servant David; (**being Christ**)

70 As he spake by the mouth of his holy prophets, which have been since the world began: ([Moses 6:63](#))

71 That we should be saved from our enemies, and from the hand of all that hate us;
72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;
(**Gospel Covenant**-[Marion G. Romney](#))
73 The oath which he swore to our father Abraham, ([Abrahamic Covenant](#))
74 That he would grant unto us, that we being delivered out of the hand of our enemies
might serve him without fear,
75 In holiness and righteousness before him, all the days of our life.
76 And thou, child, shalt be called the prophet of the Highest (**Jehovah**): for thou shalt go
before the face of the Lord to prepare his ways;
77 To give knowledge of salvation unto his people by the remission of their sins, ([D&C
93:6-18](#))
78 Through the tender mercy of our God; whereby the dayspring^b (**GR-dawn of a
beautiful day**) from on high hath visited us,
79 To give light to them that sit in darkness and *in* the shadow of (**spiritual**) death, to
guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of
his shewing unto Israel. (**when 30 years old**)

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Chapter 2

Heavenly messengers herald the birth of Jesus in Bethlehem — He is circumcised, and Simeon and Anna prophesy of His mission — At twelve years of age, He goes about His Father's business.

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world^a (**his empire**) should be taxed. (**by head count**)

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)(**in 6 AD**)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his-espoused^a (**married-Matt 1:24**) wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger (**a cave, a manger was also a stone or wood feedbox for animals (that baby Jesus was placed in) that would have been in the cave**); because there was no room (**they had no money**) for them in the inn.

8 And there were in the same country shepherds (**members of the church**) abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David (**Bethlehem**) a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification (**40 days for a boy, 80 days for a girl**) according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. (**an offering made by the poor**)

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him (**Jesus**) up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart (**die**) in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall^b (**Isaiah 8:13-15**) and rising again of many in Israel; and for a sign (**target, persecuted**) which shall be spoken against;

35 (Yea, a ~~sword~~ (**spear-JST**) shall pierce through (**Jesus**) thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity **(youth-JST)**;

37 And she *was* a widow of about fourscore and four years **(84 years)**, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. **(the passover changed to the sacrament for Christians)-Jesus knew who he was at age 12**

43 And when they had fulfilled the days **(7 days for the feast of Unleavened Bread)**, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him. **(praying to find Jesus in a crowd of about 200,000 people)**

46 And it came to pass, that after three days they found him in the temple **(the Court of the Gentiles)**, sitting in the midst of the doctors **(GR-teachers)**, both hearing **(Him)** ~~them~~, and asking ~~them~~ **(Him)** questions. -JST

47 And all that heard him were astonished at his understanding and answers.

48 And when they **(Joseph and Mary)** saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? **(caused us this worry and concern)** behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? Wist^a **(knew)** ye not that I must be about my Father's business? **(Moses 1:39)**

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. **(Matt 3:24-26-JST)**

52 And Jesus increased in wisdom and stature, and in favour with God and man.

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Chapter 3

John the Baptist preaches and baptizes — Jesus is baptized, and God acclaims Him as His Son — Jesus' genealogy back to Adam is given.

1 Now in the fifteenth year of the reign of Tiberius Cæsar (**step-son of Augustus Caesar**), Pontius Pilate being governor of Judæa, and Herod (**son of Herod the Great - he killed John the Baptist**) being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, (**Syria**)

2 Annas and Caiaphas (**BD**) being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book^a (**[Luke 3:4-11 JST](#)**) of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. (**share, be a Christian**)

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.^a (**[Luke 3:19-20 JST](#)**)

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: ([Matt 3:11](#))

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove ([DNTC 1:123-24](#)) upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,
34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,
35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,
36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,
37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,
38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son*^d ([Moses 6:22](#)) of God.

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Chapter 4

Jesus fasts forty days and is tempted by the devil — Jesus announces His divine sonship in Nazareth and is rejected — He casts out a devil in Capernaum, heals Peter's mother-in-law, and preaches and heals throughout Galilee.

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the ~~devil~~^a (**Spirit- Luke 4:5 JST**), taking him up into an high mountain, ~~shewed unto him~~ (**and he beheld- Luke 4:5 JST**) all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And ~~he~~^a (**the Spirit- Luke 4:9 JST**) brought him to Jerusalem, and set him on a pinnacle of the temple, and (**the Devil- Luke 4:9 JST**) said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit^a ([Isaiah 61:1-2](#)) of the Lord *is* upon me, because he hath anointed me (**Christ**) to preach the gospel to the poor; he hath sent me to heal the brokenhearted (**repentant, humble**), to preach deliverance to the (**righteous**) captives, and recovering of sight to the (**spiritually**) blind, to set at liberty (**heal**) them that are bruised (**GR-broken in pieces**), ([D&C 138:18-19](#))

19 To preach the acceptable year of the Lord. (**the year of the Saviour's ministry**)([2nd Corinthians 6:2](#))

20 And he closed the book, and he gave *it* again to the minister (**the attendant in charge of the scrolls**), and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears. (**Jesus declares his Messiahship**)

22 And all bare him witness, and wondered at the gracious^b ([Psalms 45:2](#))(**voice sweet, mild, penetrating**) words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias^b (**Elijah**), when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta (**Lebanon**), *a city* of Sidon, unto a woman (**a gentile woman-1 Kings 17:10-22**) *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus (**Latin or Greek for Elisha in Hebrew**) the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power^a (**GR-authority**).

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert^b (**solitary-Luke 4:42 JST**) place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

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Chapter 5

Peter, the fisherman, is called to catch men — Jesus heals a leper — He forgives sins and heals a paralytic — Matthew is called — The sick need a physician — New wine must be put in new bottles.

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake^a **(was breaking)**.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men^a **(by doing missionary work)**.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy^a (**GR-paralyzed**): and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say^a (**which requires more power? Luke 5:23 JST**), Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles^a (**GR-leather bags**); else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

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Chapter 6

Jesus heals on the Sabbath — He chooses the Twelve Apostles — He pronounces blessings upon the obedient and woes upon the wicked.

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
18 And they that were vexed with unclean spirits: and they were healed.
19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.
20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.
21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.
22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.
23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.
24 But woe unto you that are rich! for ye have received your consolation.
25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.
26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you, ([Matt 5:44](#))
28 Bless them that curse you, and pray for them which despitefully use you.
29 And^a ([Luke 6:29-30-JST](#)) unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.
30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.
31 And as ye would that men should do to you, do ye also to them likewise.
32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.
33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not (**unrighteously-Matt 7:2 JST**), and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect^a (**GR-perfectly prepared**) shall be as his master.

41 And why beholdest thou the mote^a (**GR-speck of sawdust, splinter**) that is in thy brother's eye, but perceivest not the beam (**construction board**) that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

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Chapter 7

Jesus heals the centurion's servant — Jesus raises from death the son of the widow of Nain — He praises John the Baptist as more than a prophet — A woman anoints Jesus' feet, and He forgives her sins.

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly^a (**GR-earnestly**), saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is ~~he, who~~**soever (are they who-Luke 7:23-JST)** shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. (**This is not Mary the sister of Lazarus-JTC p512**)

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty (**one pence was a workman's daily wage**).

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

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Chapter 8

Jesus gives and interprets the parable of the sower — He stills the tempest; casts out a legion of devils, who then enter the swine; heals a woman of an issue of blood; and raises Jairus's daughter from death.

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve^e (**who were ordained of him-Luke 8:1 JST**) *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶Then came to him *his* mother and his brethren, and could not come at him for the press^b **(GR-of the crowd)**.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*^a **(fear)**, and were in ~~jeopardy~~ **(danger)**. -JST

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶And they arrived at the country of the Gadarenes, which is over against^a **(GR-on the other side of)** Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch^b (**GR-ceased**).

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue^a (**GR-power**) is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

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Chapter 9

The Twelve are sent out — Jesus feeds the five thousand — Peter testifies of Christ — Jesus foretells His death and resurrection — He is transfigured on the mount — He heals and teaches.

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert^b (**solitary-JST**) place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the (**Celestial**) kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. ([D&C 112:14](#))

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening.

30 And, behold, there talked with him two men, which were Moses and Elias (**three men with Elias (being John the Baptist) and Moses and Elijah -DNTC1, p400**):

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. ([Mark 9:35](#))

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. . **(Let the spiritually dead bury their physically dead-Bruce R. McConkie-DNTC1 p305)**

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

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Chapter 10

Jesus calls, empowers, and instructs the Seventy — They preach and heal — Those who receive Christ's disciples receive Christ — The Father is revealed by the Son — Jesus gives the parable of the good Samaritan.

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse (**money bag**), nor scrip (**food bag-BD**), nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. (**D&C 84:89-91**) Go not from house to house. (**Not a mechanical process**)

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. (**that city that rejects the missionaries**)

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. (**Isaiah 9:1-2**)

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from (**those who think they are**) the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶And, behold, a certain lawyer (**a scribe-BD**) stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. (**1 John 4:20**)

28 And he said unto him, Thou hast answered right: this do, and thou shalt live. (**have eternal life**)

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho (**a religious center for priest and Levites**), and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite (**a temple worker who assisted the priest**), when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan^a (**John 4:9-BD**), as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil (**stops the pain**) and wine (**heals the wound**), and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence (**2 days wages**) ([Matthew 20:2](#)), and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶Now it came to pass, as they went, that he entered into a certain village (**Bethany**): and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much (**elaborate**) serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful^a (**GR-worried**) and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

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Chapter 11

Jesus gives the Lord's Prayer — He discusses the casting out of devils — He acclaims Himself as greater than Jonah and Solomon — He rebukes the Pharisees and says that the blood of all the prophets may be required of their generation.

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And^c **(let us not be) lead us not into (unto) temptation; but deliver us from evil. (for thine is the kingdom and the power. Amen) -JST**

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he* ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give^a **(good gifts, through-JST Luke 11:14)** the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil^a **(out of a man)**, and ~~it~~ **(he)** was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. **-JST**

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth ~~it~~^a **(the house)** swept and ~~garnished~~^b **(put in order)**. -
JST

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening^c (**plunder, spoil**) and wickedness.

40 Ye fools, did not he that made that which is without (**physical body**) make that which is within (**spirit body-both to be kept clean**) also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue (**culinary spice and used for medicinal purposes-NIBD**) and all manner of herbs (**there was a tax on these**), and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves^b ([Matthew 23:27](#)) which appear not, and the men that walk over *them* are not aware of *them*.

45 ¶Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple^a ([Matthew 23:35](#)): verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge (**Jewish lawyers perverted the scriptures much more than the Catholics**): ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

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Chapter 12

Jesus teaches, Beware of hypocrisy; lay up treasures in heaven rather than on earth; prepare for the coming of the Lord; where much is given, much is required; preaching the gospel causes division.

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets^c (**places of privacy-GR**) shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost ([TPJS p 358](#)) it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers^a (**authorities-GR**), take ye no thought^b (**don't worry or be anxious about**) how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God. ([Matt 6:14-21](#))

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought^b (**Don't worry-GR**) for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* (**provide for**) you, ~~Θ~~**ye** (**if ye are not**) of little faith? -JST

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman^a (**master-GR**) of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man come that an hour when ye think not.

41 ¶Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with (**atonement**); and how am I straitened^b (**distressed, hard pressed**) till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite^a **(the smallest Jewish coin worth less than ½ a penny)**.

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Chapter 13

Jesus teaches, Repent or perish — He gives the parable of the barren fig tree, heals a woman on the Sabbath, and likens the kingdom of God to a mustard seed — He discusses whether few or many are saved and laments over Jerusalem.

1 There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. **(symbolizes apostasy and wickedness)**

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed (**bound**) together, and could in no wise (**straighten up**) lift up *herself*. -JST

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem^b. **(This he spake, signifying of his death, And in this very hour he began to weep over Jerusalem-JST).**

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not!

35 Behold, your house (**Temple**) is left unto you desolate: and verily I say unto you, Ye shall not see (**know-JST**) me, until *the time* come when ye (**shall have your sins forgiven-(paraphrased)-and**) shall say, Blessed is he that cometh in the name of the Lord.
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Chapter 14

Jesus again heals on the Sabbath—He teaches humility and gives the parable of the great supper—Those who follow Him must forsake all else.

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden (**invited-GR**) of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have ~~worship~~^c (**honor-GR**) in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and ~~hate not~~ (**love me Jesus less than**) his father, and mother, and wife, and children, and brethren, and sisters, yea, and^b (**is afraid to lay down his life for my sake**) ~~his own life also~~, he cannot be my disciple.

27 And whosoever doth not bear his cross^a (**Jacob 1:8**)(**Carry Your Cross**-Marvin J. Ashton), and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?
35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

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Chapter 15

Jesus gives the parables of the lost sheep, the piece of silver, and the prodigal son.

- 1 Then drew near unto him all the publicans and sinners for to hear him.
- 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
- 3 ¶And he spake this parable unto them, saying,
- 4 What man of you, having an hundred sheep (**represent 100 Sadducees and Pharisees-TPJS p277**), if he lose one of them, doth not leave the ninety and nine^a (**and go into-JST**) ~~in~~ the wilderness, and go after that which is lost, until he find it? ([Matthew 18:12](#))
- 5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.
- 6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
- 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth^b (**missionary work**), more than over ninety and nine just persons, which need no repentance. ([D&C 18:15](#))
- 8 ¶Either what woman having ten pieces of silver, if she lose one piece^a (**GR-a Greek silver coin being a drachma equal to a Roman denarius being a workman's daily wage**), doth not light a candle, and sweep the house, and seek diligently till she find *it*?
- 9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
- 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
- 11 ¶And he said, A certain man had two sons:
- 12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.
- 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance^b (**property-GR**) with riotous living.
- 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself^a (**repentance**), he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet^a (**necessary**) that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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Chapter 16

Jesus gives the parable of the unjust steward — He teaches of service and condemns divorce — He gives the parable of the rich man and Lazarus.

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely (**for himself!**): for the children of this world are in their generation wiser than the children of light. ([DNTC1 p514](#))

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous (**lovers of money**), heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶There was a certain rich man, which was clothed in purple and fine linen (**of royalty and high position**), and fared sumptuously every day:

20 And there was a certain beggar named Lazarus (**member of the church**), which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom^b ([Alma 40:11-14](#)): the rich man also died, and was buried;

23 And in hell^a (**Spirit Prison**)(**because he didn't help the poor and the needy**) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he (**the rich man**) cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil (**difficult**) things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. ([Moses 7:36-39](#))

27 Then he said, I pray thee therefore, father, that thou wouldest send him (**Lazarus**) to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets^a (**thru the scriptures**); let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

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Chapter 17

Jesus speaks of offenses, forgiveness, and faith—Even the faithful are unprofitable servants—Ten lepers are healed—Jesus discourses on the Second Coming.

1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith^a ([Moses 7:13](#)) as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. (**between them**)

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine? **(the nine show the sin of ingratitude)**
18 There are not found that returned to give glory to God, save this stranger.
19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.
20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:
21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God^b **(has already come unto you-JST)** ~~is within you.~~
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.
23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.
24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.
25 But first must he suffer many things, and be rejected of this generation.
26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.
30 Even thus shall it be in the day when the Son of man is revealed.
31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
32 Remember Lot's wife.
33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.
35 Two *women* shall be grinding together; the one shall be taken, and the other left.
36 Two *men* shall be in the field; the one shall be taken, and the other left.
37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together. ([Luke 17:36-40-JST](#))

Chapter 18

Jesus gives the parables of the unjust judge and the Pharisee and publican — He invites little children to come unto Him and teaches how to gain eternal life — He tells of His coming death and resurrection and gives sight to a blind man.

- 1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint (**weaken**); ([D&C 10:5](#))
- 2 Saying, There was in a city a judge, which feared not God, neither regarded man:
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
- 6 And the Lord said, Hear what the unjust judge saith.
- 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
- 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
- 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
- 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
- 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.
- 12 I fast twice in the week, I give tithes of all that I possess.
- 13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
- 14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- 15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.
- 16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye ([JTC p485-486](#)), than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

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Chapter 19

Jesus came to save souls — He gives the parable of the pounds — He rides in triumph into Jerusalem, weeps over the city, and cleanses the temple again.

1 And *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press^a **(of the crowd-GR)**, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy^b **(Do business-GR)** till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere^b (**harsh, ungenerous-GR**) man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench^b (**fortification, rampart-GR**) about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

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Chapter 20

The chief priests oppose Jesus — He gives the parable of the wicked husbandmen — Render unto Cæsar and God that which is theirs — Jesus teaches the law of marriage.

- 1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,
- 2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?
- 3 And he answered and said unto them, I will also ask you one thing; and answer me:
- 4 The baptism of John, was it from heaven, or of men?
- 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
- 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.
- 7 And they answered, that they could not tell whence *it was*.
- 8 And Jesus said unto them, Neither tell I you by what authority I do these things.
- 9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen^b (**farmers-GR**), and went into a far country for a long time.
- 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.
- 11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.
- 12 And again he sent a third: and they wounded him also, and cast *him* out.
- 13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.
- 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
- 15 So they cast him out of the vineyard, and killed *him* (*represents Jesus Christ-DNTC1 p594*). What therefore shall the lord of the vineyard do unto them?
- 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.
- 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected (**Jesus Christ-GS**), the same is become the head of the corner?
- 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

[\(D&C 132:15-16\)](#)

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.
39 ¶Then certain of the scribes answering said, Master, thou hast well said.
40 And after that they durst not ask him any *question at all*.
41 And he said unto them, How say they that Christ is David's son?
42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou
on my right hand,
43 Till I make thine enemies thy footstool.
44 David therefore calleth him Lord, how is he then his son?
45 ¶Then in the audience of all the people he said unto his disciples,
46 Beware of the scribes, which desire to walk in long robes, and love greetings in the
markets, and the highest seats in the synagogues, and the chief rooms at feasts;
47 Which devour widows' houses, and for a shew make long prayers: the same shall
receive greater damnation.

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Chapter 21

Jesus foretells the destruction of the temple and of Jerusalem — He tells of the signs to precede His Second Coming and gives the parable of the fig tree.

- 1 And he looked up, and saw the rich men casting their gifts into the treasury.
- 2 And he saw also a certain poor widow casting in thither two mites. **(the smallest Jewish coin worth less than ½ a penny)**
- 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
- 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury **(extreme poverty)** hath cast in all the living that she had.
- 5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
- 6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
- 7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?
- 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.
- 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.
- 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
- 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
- 12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
- 13 And it shall turn to you for a testimony.
- 14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
- 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay^b **(speak against, oppose)** nor resist.
- 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.
- 17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess^b (**preserve, win mastery over-GR**) ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, ~~This generation~~^a (**The generation when the times of the gentiles be fulfilled-JST**) shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting^a (**debauchery-GR**), and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man^e (**when he shall come clothed in the glory of his father-JST**).

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

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Chapter 22

Jesus institutes the sacrament — He suffers in Gethsemane and is betrayed and arrested — Peter denies knowing Him — Jesus is smitten and mocked.

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the Passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament^b (**covenant-GR**) in my blood, which is shed for you.

21 ¶But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined^a (**foreordained-GR**): but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse (**money bag**), and scrip (**food bag-BD**), and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat^b ([Mosiah 3:7](#), [D&C 19:16-18](#)) was as it were great drops of blood falling down to the ground. ([2 Nephi 9:21](#))

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶And one of them smote the servant (**being Malchus-[John 18:10](#)) of the high priest, and cut off his right ear.**

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off. ([Mark 14:54](#), [John 18:15-18](#))

55 And when they had kindled a fire in the midst of the hall^a (**courtyard-GR**), and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

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Chapter 23

Jesus is taken before Pilate, then to Herod, and then to Pilate again — Barabbas is released — Jesus is crucified between two thieves — He is buried in the tomb of Joseph of Arimathæa.

- 1 And the whole multitude of them arose, and led him unto Pilate.
- 2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.
- 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.
- 4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.
- 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
- 6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.
- 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
- 8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.
- 9 Then he questioned with him in many words; but he answered him nothing ([Isaiah 53:7](#)). (**highest form of contempt**)
- 10 And the chief priests and scribes stood and vehemently accused him.
- 11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.
- 12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.
- 13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,
- 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:
- 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done ~~unto~~^a (**by-GR**) him.
- 16 I will therefore chastise him, and release *him*.
- 17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do^c (**meaning the soldiers who crucified Him-JST**). And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in [paradise](#) (**Spirit Prison-GS**).

44 And it was about the sixth hour (**noon**), and there was a darkness over all the earth until the ninth hour (**3 PM**)

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. ([JD vol 3:202](#))

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor^a (**a senator of the Sanhedrin**); *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

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Chapter 24

Angels announce the resurrection of Christ—He walks on the Emmaus road—He appears with a body of flesh and bones, eats food, testifies of His divinity, and promises the Holy Ghost—He ascends into heaven.

1 Now upon the first *day* of the week (**Sunday**), very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs (**about 7 miles**).

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden^a (**restrained-GR**) that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools^a (**unwise-GR**), and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart^a ([D&C 9:8](#)) burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.
38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. ([John 20:27](#))
40 And when he had thus spoken, he shewed them *his* hands and *his* feet.
41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
42 And they gave him a piece of a broiled fish, and of an honeycomb.
43 And he took *it*, and did eat before them.
44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.
45 Then opened he their understanding, that they might understand the scriptures,
46 And said unto them, Thus it is written, and thus it behoved^a **(was necessary for-GR)** Christ to suffer, and to rise from the dead the third day:
47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
48 And ye are witnesses of these things.
49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.
51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
52 And they worshipped him, and returned to Jerusalem with great joy:
53 And were continually in the temple, praising and blessing God. Amen.

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Luke Scripture and Article References

JST Matthew 3:24-26

24. And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come.

25. And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him.

26. And after many years the hour of his ministry drew near.

[Return to Ch2v51](#)

JST Luke 3:4-11

4 As it is written in the book of the prophet Esaias; and these are the words, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight.

5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel;

6 Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles;

7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father,

8 Until the fullness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father;

9 To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come;

10 For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways made smooth;

11 And all flesh shall see the salvation of God.

[Return to Ch3v4](#)

JST Luke 3:19-20

19 For it is well known unto you, Theophilus, that after the manner of the Jews, and according to the custom of their law in receiving money into the treasury, that out of the abundance which was received, was appointed unto the poor, every man his portion;
20 And after this manner did the publicans also, wherefore John said unto them, Exact no more than that which is appointed you.

[Return to](#) **Ch3v13**

Bruce R. McConkie DNTC 1:123–24.

“Then the Prophet gives this explanation: ‘The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. *The Holy Ghost is a personage, and is in the form of a personage.* It does not confine itself to the *form* of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.” (Smith, *Teachings*, pp. 275–76. Italics added.) It thus appears that John witnessed the sign of the dove, that he saw the Holy Ghost descend in the ‘bodily shape’ of the personage that he is, and that the descent was ‘like a dove.’” (McConkie, *DNTC*, 1:123–24.)

[Return to](#) **Ch3v22**

JST Luke 6:29-30

29 And unto him who smiteth thee on the cheek, offer also the other; or, in other words, it is better to offer the other, than to revile again. And him who taketh away thy cloak, forbid not to take thy coat also.

30 For it is better that thou suffer thine enemy to take these things, than to contend with him. Verily I say unto you, Your heavenly Father who seeth in secret, shall bring that wicked one into judgment.

[Return to](#) **Ch6v29**

Teachings of the Prophet Joseph Smith p 358

Blasphemy Against the Holy Ghost

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he

has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence. I advise all of you to be careful what you do, or you may by-and-by find out that you have been deceived. Stay yourselves; do not give way; don't make any hasty moves, you may be saved. If a spirit of bitterness is in you, don't be in haste. You may say, that man is a sinner. Well, if he repents, he shall be forgiven. Be cautious: await. When you find a spirit that wants bloodshed—murder, the same is not of God, but is of the devil. Out of the abundance of the heart of man the mouth speaketh.

[Return to](#) **Ch12v10**

Bruce R. McConkie DNTC 1:514

By his master the dishonest servant is commended not for his malfeasance in office, but for the effective way in which he made provision for his own future. Then Jesus draws this conclusion: *The children of this world* (worldly people) *are in their generation* (in the time and season of their deceitful and carnal dealings with other worldly people) *wiser* (exhibit greater prudence and foresight, as pertaining to temporal things) *than the children of light* (those who have received the gospel, as pertaining to spiritual things).

[Return to](#) **Ch16v8**

JST Luke 17:37

36 And they answered and said unto him, Where, Lord, shall they be taken.

37 And he said unto them, Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together.

38 This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth.

39 For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness.

40 And there shall be no unclean thing; for the earth becoming old, even as as garment, having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin

[Return to](#) **Ch17v37**

Jesus The Christ p485-486

The Camel and the Needle's Eye.—In comparing the difficulty of a rich man entering the kingdom with that of a camel passing through the eye of a needle, Jesus used a rhetorical figure, which, strong and prohibitory as it appears in our translation, was of a type familiar to those who heard the remark. There was a “common Jewish proverb, that a man did not even in his dreams see an elephant pass through the eye of a needle” (Edersheim). Some interpreters insist that a rope, not a camel, was mentioned by Jesus, and these base their contention on the fact that the Greek word *kamelos* (camel) differs in but a single letter from *kamilos* (rope), and that the alleged error of substituting “camel” for “rope” in the scriptural text is chargeable to the early copyists. Farrar (p. 476) rejects this possible interpretation on the ground that proverbs involving comparisons of a kind with that of a camel passing through the eye of a needle are common in the Talmud.

It has been asserted that the term “needle's eye” was applied to a small door or wicket set in or alongside the great gates in the walls of cities; and the assumption has been raised that Jesus had such a wicket in mind when He spoke of the seeming impossibility of a camel passing through a needle's eye. It would be possible though very difficult for a camel to squeeze its way through the little gate, and it could in no wise do so except when relieved of its load and stripped of all its harness. If this conception be correct, we may find additional similitude between the fact that the camel must first be unloaded and stripped, however costly its burden or rich its accoutrement (**stuff-KGJ**), and the necessity of the rich young ruler, and so of any man, divesting himself of the burden and trappings of wealth, if he would enter by the narrow way that leadeth into the kingdom. The Lord's exposition of His saying is all-sufficient for the purposes of the lesson: “With men this is impossible, but with God all things are possible.” ([Matthew 19:26](#).)

[Return to Luke 18:25](#)

Journal of Discourses vol 3:202 Brigham Young

Also quoted by Marion G. Romney 1980-1981 Melchizedek Priesthood Guide p180

“...at the very moment... when the crisis came...the father withdrew...His Spirit, and cast a veil over Him. That is what made him sweat blood...He then pled for the Father not to forsake Him. “No;” says the Father “you must have your trials as well as others.”

[Return to Luke 23:46](#)

New Testament-John

Ken Jones Commentary D [Return to](#) **Master Table of Contents**

Reference Color Coding

Bold Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:

Purple is Cal Stephens (**CS**),

Green is Jeff Chadwick (**JC**)

Red is Bruce R. McConkie

BD is Bible Dictionary

BMSM is the Book of Mormon Student Manual

CR is Conference Report.

DGSM is Doctrines of the Gospel Student Manual

DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie

DS is Doctrines of Salvation.

EOM is the Encyclopedia of Mormonism-BYU

GR is an alternate translation from the Greek

GS is Guide to the Scriptures

HC is the History of the Church

IV is the Inspired Version of the King James Bible

JTC is Jesus the Christ by James E. Talmage

JD is the Journal of Discourses

JST is the Joseph Smith translation of the Bible. No scripture reference given if same verse in text herein

Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass

MD is Mormon Doctrine by Bruce R. McConkie

NIBD is the New International Bible Dictionary

TG is the Topical Guide

TPJS is the Teachings of the Prophet Joseph Smith.

John Chapters

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The Gospel According to St John

Chapter 1

Christ is the Word of God—He created all things and was made flesh—John baptizes Jesus and testifies that He is the Lamb of God—John, Andrew, Simon, Philip, and Nathanael believe in Christ and follow Him.(**wrote to the Jews and gentiles to establish Jesus as son of god**)

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men. ([D&C 88:6-13](#))

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own (**Israel**), and his own received him (**Jesus**) not.

12 But as many as received him, to them gave he power to become the sons of God ([D&C 25:1](#)), *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. (**1st born, Jesus Christ**)

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time (**except he hath borne record of the Son-JST 1:19**)([D&C 67:11](#)); the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet^a (**sandal strap**) I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world^b (**thru the atonement**).

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him ~~not~~ (**JST John 1:30**): but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit (**Holy Ghost-1 Nephi 11:26-27**) descending from heaven like a dove **Bruce R. McConkie, DNTC, 1:123-24**,, and it abode upon him.

33 And I knew him ~~not-but~~ (**Christ for-JST**) he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶Again the next day after John stood, and two of his disciples; (**Andrew and John**)

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! (**John is saying for his disciples to follow Jesus**)

37 And the two disciples (**Andrew and John**) heard him speak (**John the Baptist**), and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,)(**teacher**) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. (4 PM)

40 One of the two which heard John *speaking*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias (**Arabic word for anointed one**), which is, being interpreted, the Christ (**Greek word for anointed one**).

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas^a (**Stone or Pebble-GR**), which is by interpretation, A stone.

43 ¶The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of (at-JST) Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write^b (**record lost**), Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? ([D&C 41:11](#)) Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily (**truthfully**), I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. (**Man of Holiness**) ([Moses 7:35](#))

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Chapter 2

Jesus turns water into wine in Cana—He attends the Passover, cleanses the temple, foretells His death and resurrection, and performs miracles.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman^a (**what will thou have me do for thee?-JST**) (**Woman is actually a term of endearment-Talmage, princess, queen**), what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece (**about 8 gallons per firkin-BD p789**).

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor (**master of ceremonies**) of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple (**the court of the gentiles**) those that sold oxen and sheep and doves, and the changers of money sitting: ([Exodus 30:11-16](#))

15 And when he had made a scourge^a (**whip**) of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. ([Psalms 69:9](#))

18 ¶Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple (**body**), and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. ([D&C 93:12-13](#))

24 But Jesus did not commit^a (**entrust-GR**) himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

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Chapter 3

Jesus tells Nicodemus that men must be born again — God so loved the world that He sent His Only Begotten Son to save men — John the Baptist testifies that he that believes on the Son has everlasting life.

- 1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
- 2 The same came to Jesus by night (**so they would have more time to talk**), and said unto him, Rabbi (**master teacher**), we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. (**Nicodemus has faith and ability to reason**)
- 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ([Alma 5:14](#))
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water^b (**be baptized**) and of the Spirit^c (**receive the Holy Ghost**), he cannot enter into the (**Celestial**) kingdom of God.
- 6 That which is born of the flesh is (**earthly**) flesh; and that which is born of the Spirit is spirit. (**righteous, holy, pure**)
- 7 Marvel not that I said unto thee, Ye must be born again.
- 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
- 9 Nicodemus answered and said unto him, How can these things be?
- 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? (**not a student of the scriptures?**)
- 11 Verily, verily, I say unto thee, We (**prophets**) speak that we (**prophets**) do know, and testify that we have seen; and ye receive not our witness.
- 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? ([D&C 76:1-10](#))
- 13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.
- 14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (**crucified**)
- 15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶For God so loved the world, that he gave his only begotten Son (**in the flesh**), that whosoever believeth in him should not perish, but have everlasting life. ([D&C 14:7](#))

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 ¶And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, ~~and all men come to him~~^a (**and he receiveth of all people who come unto him-JST**).

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride (**covenant Israel**) is the bridegroom (**Christ**): but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He (**Christ**) that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; ~~and no man receiveth~~ (**but few men receive-JST**) his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.([Deut 18:18](#))

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

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Chapter 4

Jesus teaches a woman of Samaria — All must worship the Father in spirit and truth — Those who harvest souls gain eternal life — Many Samaritans believe — Jesus heals a nobleman's son.

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not (**so many as-JST John 4:3**), ~~but~~ his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour (**noon**).

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well (**spring or fountain**) of water springing^b (**[D&C 63:23](#)**) up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman (**Queen, Princess**), believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. (**Conference Report [October 1986 p66-Gordon B. Hinckley](#)**)

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. (**[Moses 1:39](#)**)

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth. ([1 Corinthians 3:5-8](#))

38 I sent you to reap that whereon ye bestowed no labour: other men^b (the prophets-JST) laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and (**he-JST**) himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

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Chapter 5

Jesus heals an invalid on the Sabbath — He explains why men must honor the Son — Jesus promises to take the gospel to the dead — Man is resurrected, judged, and assigned his glory by the Son — Jesus obeys the divine law of witnesses.

1 After this there was a feast^a (**probably the passover feast**) of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

10 ¶The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist^a (**knew-GR**) not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. ([Alma 41:13-15](#))

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hat sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

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Chapter 6

Jesus feeds the five thousand — He walks on the sea — He is the living manna sent from God — Salvation is gained by eating living bread — Jesus explains how men eat His flesh and drink His blood — Peter testifies that Jesus is the Messiah.

- 1 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.
- 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
- 3 And Jesus went up into a mountain, and there he sat with his disciples.
- 4 And the passover, a feast of the Jews, was nigh.
- 5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
- 6 And this he said to prove him: for he himself knew what he would do.
- 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
- 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
- 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
- 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
- 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
- 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
- 13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
- 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
- 15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
- 16 And when even was *now* come, his disciples went down unto the sea,
- 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
- 18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they (**the apostles**) willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one where into his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? (**They are trying to play word games with Jesus**)

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him^c up^c (**in the resurrection of the just-JST**) at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father (**exalted Man**) hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, this is an hard saying (**that he is the Son of God**); who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we (**the apostles**) go? thou hast the words of eternal life. (**by the power of the Holy Ghost**)

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

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Chapter 7

Jesus' kinsmen do not believe—He teaches His Father's doctrine and proclaims His divine sonship—Truth may be known through obedience—Jesus offers living water to all people—The people have various opinions concerning Him.

- 1 After these things Jesus walked in Galilee: for he would not walk in Jewry (**Judea**), because the Jews sought to kill him.
- 2 Now the Jews' feast of tabernacles was at hand.
- 3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.
- 4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.
- 5 For neither did his brethren believe in him.
- 6 Then Jesus said unto them, My time is not yet come: but your time is always ready.
- 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.
- 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.
- 9 When he had said these words unto them, he abode *still* in Galilee.
- 10 ¶But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.
- 11 Then the Jews sought him at the feast (**probably Feast of Tabernacles that lasted 8 days**), and said, Where is he?
- 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.
- 13 Howbeit no man spake openly of him for fear of the Jews.
- 14 ¶Now about the midst of the feast (**about ½ over**) Jesus went up into the temple, and taught.
- 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?
- 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. (**God's plan, not Jesus's**)
- 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.
- 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel. ([John 5:1-16](#))

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to^b (**your traditions-JST**) ~~the appearance~~, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. (**they would not believe Jesus and repent**)

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles^a (**Greeks-GR**), and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was^b **(promised unto them who believe-JST)** ~~not yet given;~~ because (after) that Jesus was ~~not yet~~ glorified.)

40 ¶Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

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Chapter 8

The woman taken in adultery is brought before Christ — Christ is the Light of the world — He again proclaims that He is the Messiah — The true children of Abraham believe in Christ — Jesus says, Before Abraham was I, Jehovah.

- 1 Jesus went unto the mount of Olives.
- 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
- 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, (**of the people**)
- 4 They say unto him, Master, this woman was taken in adultery, in the very act.
- 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? ([DNTC1 p450-451, The Mortal Messiah Book 3, pages140-144](#))
- 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.
- 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. (**Roman law forbade local citizens from killing each other without Roman permission-KGJ**)
- 8 And again he stooped down, and wrote on the ground.
- 9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
- 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman (**queen, princess**), where are those thine accusers? hath no man condemned thee?
- 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. (**And the woman glorified God from that hour, and believed on his name-JST**)
- 12 ¶Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
- 14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. (**Jews mocking Him**)

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. ([Alma 11:40](#))

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father. (**they are spiritually dead**)

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. ([Moses 7:35](#))

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. (**Satan**) Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear (**bear-JST**) my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth^a (**convicts-GR**) me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth^b (**receiveth-JST**) God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of (**spiritual-Bruce R. McConkie,DNTC1 p463**) death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am^b **(Jehovah)**.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

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Chapter 9

Jesus, on the Sabbath, heals a man born blind — The Jews accuse Him of Sabbath violation — He lectures them on spiritual blindness.

- 1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.
- 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? (**question of man sinning in pre-earth life**)
- 3 *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
- 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. ([Alma 34:33](#))
- 5 As long as I am in the world, I am the light of the world.
- 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
- 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
- 8 ¶The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
- 9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.
- 10 Therefore said they unto him, How were thine eyes opened?
- 11 He answered and said, A man that is called *Jesus* made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
- 12 Then said they unto him, Where is he? He said, I know not.
- 13 ¶They brought to the Pharisees him that aforetime was blind.
- 14 And it was the sabbath day when *Jesus* made the clay, and opened his eyes.
- 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
- 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.
- 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.
- 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. (**excommunicated**)

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind^a (**except he be of God-JST**).

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out (**excommunicated him**).

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

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Chapter 10

Jesus is the Good Shepherd—He gained power over death from His Father—He promises to visit His other sheep—He proclaims, I am the Son of God.

1 Verily, verily, I say unto you, He that entereth not by the door (**the Saviour keeps the door**) into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. (**true believers only respond to authorized servants**)

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. ([2 Nephi 9:41](#))

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. (**shepherds slept at the entrance of the sheep fold**)

8 All that ever came before me^a (**who testify not of me-JST**) are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine. (**He is tender, caring, and wants to help us with our problems-Isaiah 40:10-11**)

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep^a ([3 Nephi 15:21](#)) I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold ([during the millennium 3 Nephi 16:1-3](#)), *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,
40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

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Chapter 11

Jesus testifies that He is the Resurrection and the Life—Mary and Martha testify of Him—He raises Lazarus from the dead—Caiaphas speaks prophetically of the death of Jesus.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany (**means “house of figs”**), the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe (**have your faith strengthened**); nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him^a (**for they feared lest the Jews should take Jesus and put him to death-JST**).

17 Then when Jesus came, he found that he had *lain* in the grave four days already. (**according to Pharisaical Law the Spirit stayed with the body for 3 days**)

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: (**a little less than 2 miles distant**)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled (**because of the shallow and ritualistic weeping of the Jews and in the second case because of the baseless criticism poured upon him for failure to come and heal Lazarus prior to his death-DNTC1 p533**),

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? (**critical people saying this**)

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

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Chapter 12

Mary anoints Jesus' feet — His triumphal entry into Jerusalem is recounted — He foretells His death — To receive Christ is to receive the Father.

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone^a (**for she hath preserved this ointment until now, that she might anoint me in token of my burial-JST**): against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
 10 ¶But the chief priests consulted that they might put Lazarus also to death;
 11 Because that by reason of him many of the Jews went away, and believed on Jesus.
 12 ¶On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.
 14 And Jesus, when he had found a young ass, sat thereon; as it is written,
 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.
 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
 18 For this cause the people also met him, for that they heard that he had done this miracle.
 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
 20 ¶And there were certain Greeks among them that came up to worship at the feast:
 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
 23 ¶And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
 24 Verily, verily, I say unto you, Except a corn^a (**grain-GR**) of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.
 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
 28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Chapter 13

Jesus washes the feet of the Twelve—He identifies Judas as His betrayer—He commands them to love one another.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop^a (**morsel, mouthful-GR**), he gave *it* to Judas Iscariot, *the son of Simon*.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

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Chapter 14

Jesus speaks of many mansions—He says that He is the way, the truth, and the life and that to see Him is to see the Father—He promises the first and second Comforters.

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions^b ([D&C 98:18](#), [D&C 59:2](#)) (**kingdoms-TPJS p366**): if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? ([John 6:46](#))

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ([DNTC1 p735-736](#))

17 *Even* the Spirit of truth (**Holy Ghost-DNTC1 p737**); whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you ([1 Cor 3:16](#), [2 Tim 1:14](#), [1 John 4:12-16](#), **those who believe can see God-JST**), and shall be in you. ([DNTC1 p737-738](#))

18 I will not leave you comfortless: I will come to you. ([DNTC1 p738](#))

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. ([DNTC1 p738](#))

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ([DNTC1 p739](#))

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? ([DNTC1 p739](#))

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. ([DNTC1 p739](#))

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. ([DNTC1 p739](#))

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost ([EOM](#), [DNTC1 p739-741](#)), whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Chapter 15

Jesus is the vine; His disciples are the branches — He discourses on the perfect law of love — His servants have been chosen and ordained by Him — The world hates and fights true religion — He promises the Comforter, the Spirit of Truth.

- 1 I am the true vine, and my Father is the husbandman.
- 2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth^c (**purifies-GR**) it, that it may bring forth more fruit.
- 3 Now ye are clean through the word which I have spoken unto you.
- 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
- 5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
- 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
- 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
- 9 As the Father hath loved me, so have I loved you: continue ye in my love.
- 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- 11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.
- 12 This is my commandment, That ye love one another, as I have loved you.
- 13 Greater love hath no man than this, that a man lay down his life for his friends.
- 14 Ye are my friends, if ye do whatsoever I command you.
- 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter^a (**Holy Ghost**) is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

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Chapter 16

Jesus discourses on the mission of the Holy Ghost — He tells of His death and resurrection, announces that He is the Son of God, and says that He has overcome the world.

1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient^a (**beneficial**) for you that I go away: for if I go not away, the Comforter^b (**Holy Ghost**) will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing^a (**but it shall be done unto you-JST**). Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

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Chapter 17

Jesus offers the great Intercessory Prayer—He is glorified by gaining eternal life—He prays for His Apostles and all the Saints—He explains how the Father and Son are one.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come (**for Jesus to work out the atonement**); glorify thy Son (**Jesus asking for exaltation**), that thy Son also may glorify thee: (**bring honor to God**)

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. ([1 John 2:3](#), [John 5:39](#))

4 I have glorified thee on the earth: I have finished (**accomplished**) the work (**of the Atonement**) which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. ([Abraham 3:24](#))

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them (**the twelve apostles**) the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them. (**unity, love, and oneness come from knowledge, obedience and righteousness**)

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word (**taught and loved them**); and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself^a (**through the atonement**), that they also might be sanctified through the truth.

20 Neither pray I for these (**twelve apostles**) alone, but for them (**church members**) also which shall believe on me (**Christ**) through their word;

21 That they all may be one (**agreed**); as thou, Father, *art* in me, and I in thee, that they also may be one (**agreed**) in us: that the world may believe that thou hast sent me. (**I am agreed with the Father and the Father is agreed with me and we are agreed as one-TPJS p372**) (**unity among us is a witness of the Gospel**)

22 And the glory which thou gavest me I have given them (**those who believe**); that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect ([D&C 76:69](#)) in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they (**apostles and others**) also, whom thou hast given me, be with me where I am; that they may behold my glory (**see and understand the life of Jesus**), which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: (**Gospel message or plan**) that the love wherewith thou hast loved me may be in them, and I in them.

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Chapter 18

Jesus is betrayed and arrested — He is examined and maltreated first before Annas, then before Caiaphas — Peter denies knowing Jesus — Jesus is arraigned before Pilate.

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden (**a private garden (per Talmage) by the name of Gethsemane meaning olive press**), into the which he entered, and his disciples. ([Matthew 26:36](#))

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band *of men* (**called a cohort and numbered 400 to 600 Roman soldiers**) and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. (**Jesus was kissed by Judas**)([Matthew 26:49](#), [Mark 14:45](#), [Luke 22:47-48](#))

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. ([Psalms 27:2](#))

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: (**if you want me to get with you, let them go free**)

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus^b ([Matthew 26:51](#)).

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. ([Mark 14:54](#), [Luke 22:54](#))

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

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Chapter 19

Jesus is scourged and crucified — He places His mother in John's care — He dies and His side is pierced with a spear — He is buried in the tomb of Joseph of Arimathæa.

- 1 Then Pilate therefore took Jesus, and scourged *him*.
- 2 And the soldiers plaited a crown of thorns, and put *it* on his head, and they put on him a purple robe,
- 3 And said, Hail, King of the Jews! and they smote him with their hands.
- 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault^a (**no crime committed by Jesus**) in him.
- 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe.
And *Pilate* saith unto them, Behold the man!
- 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.
- 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
- 8 ¶ When Pilate therefore heard that saying, he was the more afraid;
- 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
- 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
- 11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
- 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. ([JTC p641](#))
- 13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
- 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
- 15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests (**Saducees**) answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull^c (**burial**), which is called in the Hebrew Golgotha: (**facing North, from atop the Jerusalem gates, to the hill Golgotha, a [skull-like image](#) appears carved in the hill side above the bus station parking lot-KGJ**)

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman (**queen, princess**), behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished^a (**Atonement completed**): and he bowed his head, and gave up the ghost (**His Spirit-gave up his life voluntarily**). ([Psalms 69:21](#))

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate

that their legs might be broken, and *that* they might be taken away. (**Talmage believes Jesus died of a broken heart-JTC p669**)

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. (**1 lb Hebrew = 1.25 lb English-KGJ**)

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

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Chapter 20

Mary Magdalene, Peter, and John find the empty tomb—The risen Christ appears to Mary Magdalene in the garden—He appears to the disciples and shows His resurrected body—Thomas feels the wounds in Jesus' hands, feet, and side—Jesus is the Christ, the Son of God.

1 The first *day*^a ([Sunday-Mark 16:1-2](#)) of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre^d (**and two angels sitting thereon-JST**).

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. ([Russell M. Nelson said John deferred to Peter-Ensign 1993 May p40 “Honoring the Priesthood”-search for “John” in talk](#))

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch^a (**Hold –JST, [The Mortal Messiah Book 4 p 264](#)**) me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed (**probably means he laid his hands upon them as he uttered the decree-DNTC1 p 857**) on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. (**[DS Vol 2 p291](#)**)

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

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Chapter 21

Jesus appears to the disciples at the sea of Tiberias — He says, Feed my sheep — He foretells Peter's martyrdom and that John will not die.

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias ([Sea of Galilee-BD p785](#)); and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee (**Peter**), When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. (**he will be executed**)

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he (**Christ**) saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? (**D&C 53:50-51**)

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

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John Scripture and Article References

Bruce R. McConkie *DNTC*, 1:123–24.

“Then the Prophet gives this explanation: ‘The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.’” (Smith, Teachings, pp. 275–76. Italics added.) It thus appears that John witnessed the sign of the dove, that he saw the Holy Ghost descend in the ‘bodily shape’ of the personage that he is, and that the descent was ‘like a dove.’” (McConkie, *DNTC*, 1:123–24.)

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Bruce R. McConkie *DNTC*, 1:450-451.

In ancient Israel, death by stoning was the penalty imposed upon betrothed or married persons found guilty of sex immorality. The official witnesses, two or more, upon whose testimony the conviction rested, were obligated to cast the first stone. (Ex. 20:14; Lev. 20:10; Deut. 13:9-10; 17:2-7; 22:13-21; Ezek. 16:35-13.)

By the time of Jesus, however, it was no longer the practice to impose the death penalty for adultery. Indeed, no penalty of death could be imposed without the sanction and approval of the Roman overlords, and in case of adultery the law of Rome did not prescribe death.

In bringing this adulteress to Jesus, the scribes and Pharisees were laying this trap for the Master: (1) if he *agreed* with Moses that she should be stoned, he would both (a) arouse the ire of the people generally by seeming to advocate the reinstitution of a penalty which did not have popular support, and (b) run counter to the prevailing civil law by prescribing what Rome proscribed. (2) If he *disagreed* with Moses and advocated anything less than death by stoning, he would be accused of perverting the law, and of advocating disrespect of and departure from the hallowed practices of the past.

John 8:7. He that is without sin] No man is without sin in the sense of having completely avoided the commission of evil acts. (1 John 1:5-10.) All men are sinners to some degree. Yet these very sinners, who themselves stood as the witnesses against convicted

adulterers in ancient Israel, were obligated to cast the first stone when the death penalty was imposed by the judges. Jesus, therefore, could not have meant that penalties are to be imposed only by persons who are themselves wholly free from sin. Rather, he was here dealing with men who themselves were guilty, either actually or in their sin-laden hearts, of the *same* offense charged against the woman; that. is, they were in effect adulterers worthy of death according to the terms of the very law they now sought to invoke against the woman. (Matt. 5:28.)

Neither do I condemn thee] This is not in any sense a pardon, nor is our Lord condoning an adulterous act. He does not say, 'Go in peace, thy sins are forgiven thee.' He merely declines to act as a magistrate, judge, witness, or participant of any kind in a case that legally and properly should come before an official tribunal of which he is not a member.

Go, and sin no more] Could this woman gain forgiveness of so gross a crime as adultery? Certainly. Through faith, repentance, baptism, and continued obedience, it was within her power to be-come clean and spotless before the Lord and a worthy candidate for his celestial presence. Repentant persons have power to cleanse themselves even from so evil a thing as sex immorality. (1 Cor. 6:9-11; 3 Ne. 30.) That such seemingly was the course taken by this woman is inferred from the Inspired Version statement that she believed in Christ and glorified God from that very hour.

NOTE: I am certain that Bruce R. McConkie gave his opinion (somewhere?) that when Jesus stooped down, twice, and wrote on the ground he wrote the names of the persecutors and next to their names the sins they had committed and this was the reason that they all left until Jesus and the woman were alone together-KGJ

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The Mortal Messiah Book 3, pages140-144

The Woman Taken in Adultery (John 8:2-11; JST, John 8:9-11)

Early the next morning—October 18, A.D. 29, the day following "the Great Hosanna," when he had offered living water to all men—Jesus came early to the temple. Back from the quiet and peace and sweetness of the Mount of Olives, he was once again, at duty's call, amid the stench and smells and human filth of the city. When he was seated, probably in the Court of the Women, "all the people came unto him," to hear those words of eternal life which prepare men for immortal glory.

As his wondrous words flow forth, weaving themselves into the very fibers and sinews of believing souls, the scribes and Pharisees are about to confront him with

one of the most devilish plots yet devised in their scheming minds. During the night a woman has been caught in the very act of adultery; they will ask him to judge her, thus forcing him to side, as they suppose, either with Moses or with Rome, where her heinous sin is involved. "The repeated instances in which, without a moment's hesitation, He foiled the crafty designs of His enemies, and in foiling them taught for ever some eternal principle of thought and action, are among the most unique and decisive proofs of His more than human wisdom; and yet not one of those gleams of sacred light which were struck from Him by collision with the malice or hate of man was brighter or more beautiful than this.

"It is probable that the hilarity and abandonment of the Feast of Tabernacles, which had grown to be a kind of vintage festival, would often degenerate into acts of license and immorality, and these would find more numerous opportunities in general disturbance of ordinary life caused by the dwelling of the whole people in their leafy booths."

"Master, this woman was taken in adultery, in the very act," taunted the scribal rulers and Pharisaic hypocrites as they, with physical persuasion, placed her in the midst of those whom Jesus was teaching. "Now Moses in the law commanded us, that such should be stoned." they said. "but what sayest thou?" This cunningly devised interrogatory was in no sense a search for guidance, nor did it raise any point with reference to an infamous act of adultery that needed a decision. Though it was the custom to consult distinguished Rabbis in cases of doubt or difficulty, this was not such a case. They knew, and everyone knew, that Moses decreed death for adulterers, both of them, the man and the woman, and that the accuser's hand should cast the first stone. This was not such a case. The guilty man was absent; the aggrieved husband was lodging no charge; and no witnesses had been summoned, that in the mouth of two or three witnesses every word might be established. Their purpose, rather, as John expresses it, was to tempt him, "that they might have to accuse him."

The character of the conniving religionists is seen perfectly in their callous use of the woman. "To subject her to the superfluous horror of this odious publicity—to drag her, fresh from the agony of detection, into the sacred precincts of the Temple—to subject this unveiled, disheveled, terror-stricken woman to the cold and sensual curiosity of a malignant mob—to make her, with total disregard to her own sufferings, the mere passive instrument of their hatred against Jesus—and to do all this, not under the pressure of moral

indignation, but in order to gratify a calculating malice—showed on their parts a cold, hard cynicism, a graceless, pitiless, barbarous brutality of heart and conscience, which could not but prove, in every particular, revolting and hateful to One who alone was infinitely tender, because He alone was infinitely pure "

These wily scribes and crafty Pharisees have done their work well. 'Master, what sayest thou of this adulteress and the penalty she should receive?' "They thought that now they had caught Him in a dilemma. They knew the divine trembling pity which had loved where others hated, and praised where others scorned, and encouraged where others crushed; and they knew how that pity had won for him the admiration of many, the passionate devotion of not a few. They knew that a publican was among His chosen, that sinners had sat with Him at the banquet, and harlots unreprieved had bathed His feet, and listened to His words. Would He then acquit this woman, and so make Himself liable to an accusation of heresy, by placing Himself in open disaccord with the sacred and fiery Law? or, on the other hand, would lie belie His own compassion, and be ruthless, and condemn? And, if He did, would He not at once shock the multitude, who were touched by His tenderness, and offend the civil magistrates by making Himself liable to a charge of sedition? How could He possibly get out of the difficulty? Either alternative—heresy or treason—accusation before the Sanhedrin or delation to the Procurator—opposition to the orthodox or alienation from the many—would serve equally well their unscrupulous intentions. And one of these, they thought, *must* follow. What a happy chance this weak, guilty woman had given them!"

Thus their trap was baited; but Jesus—not deigning to respond. scarce considering their stratagem worthy of a fleeting notice—"stooped down, and with his finger wrote on the ground, as though he heard them not." Perhaps what he wrote were the words he was about to speak; perhaps the act was symbolical—a symbol of forgiveness, "a symbol that the memory of things thus written in the dust might be obliterated and forgotten." But his detractors, inattentive to what they might learn, insensitive to anything but the scheme they had so cunningly devised, continue to attack him with their repetitious question: 'What sayest thou?'

Jesus stood up. He spoke. "He that is without sin among you, let him first cast a stone at her." Those words alone sufficed. He spoke, and they knew he spoke, not of sins in general, but of the same sin—adultery—of which the woman was guilty. 'He among you that is not an adulterer, let him cast the first stone.' What saith the law of Moses? "The hands of the witnesses shall be first upon him to put him to death, and

afterward the hands of all the people." ([Deut. 17:7.](#)) Jesus had read their hearts and discerned their sins. There were none fit to accuse her according to the law. "And again he stooped down, and wrote on the ground."

"The spirit which actuated these Scribes and Pharisees was not by any means the spirit of a sincere and outraged purity. In the decadence of national life, in the daily familiarity with heathen degradations, in the gradual substitution of a Levitical scrupulosity for a heartfelt religion, the morals of the nation had grown utterly corrupt.... Not even the Scribes and Pharisees—for all their external religiosity—had any genuine horror of an impurity with which their own lives were often stained. They saw in the accident which had put this guilty woman into their power nothing but a chance of annoying, entrapping, possibly even endangering this Prophet of Galilee, whom they already regarded as their deadliest enemy."

As Jesus pointedly ignored the evil and sinful leaders of the people, they slunk guiltily away. "Convicted by their own conscience," they went out of the temple "one by one, beginning at the eldest, even unto the last." "He had but calmly spoken a few simple words. but those words like the still small voice to Elijah at Horeb, had been more terrible than wind or earthquake. They had fallen like a spark of fire upon slumbering hearts, and lay burning there till 'the blushing, shame-faced spirit' mutinied within them. The Scribes and Pharisees stood silent and fearful; they loosed their hold upon the woman: their insolent glances, so full of guile and malice, fell guiltily to the ground. They who had unjustly inflicted, now justly felt the overwhelming anguish of an intolerable shame, while over their guilty consciences there rolled, in crash on crash of thunder, such thoughts as these:—'Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things. But we are *sure* that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds.' ([Rom. 2:1-6.](#)) They were '*such*' as the woman they had condemned, and they dared not stay."

Permitting the sin-smitten scribes and the impure Pharisees to depart without so much as a glance, Jesus then stood up again. "Woman, where are those thine

accusers? hath no man condemned thee? " he asked.

"No man, Lord," she replied. "Neither do I condemn thee; go, and sin no more. And the woman glorified God from that hour, and believed on his name." And, we cannot doubt, she repented of her sins, was washed clean in the waters of baptism, and joined herself to the true believers who through righteousness have their garments washed clean by the blood of the Lamb.

We cannot, at this point, refrain from expressing these words of sound doctrine: Jesus did not condone an adulterous act; rather, he did and does condemn those who commit any immoral act. Those guilty of sexual sins, including adultery and homosexual perversions, may repent and be saved in the kingdom of the Father. When he says here that he does not condemn this woman, his words carry two connotations: (1) He does not condemn her within the meaning of the Mosaic law where her accuser is obligated to sit in judgment and cast the first stone, and (2) he does not condemn her because she repented and became clean before him.

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Sheepfold example



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Teachings of the Prophet Joseph Smith p366

The Resurrection

My text is on the resurrection of the dead, which you will find in the 14th chapter of John—"In my Father's house are many mansions." It should be—"In my Father's kingdom are many kingdoms," in order that ye may be heirs of God and joint-heirs with me. ([Romans 8:17-18](#)) I do not believe the Methodist doctrine of sending honest men and noble-minded men to hell, along with the murderer ([Alma 54:6-7](#)) and the adulterer. ([D&C 76:102-103](#)) They may hurl all their hell and fiery billows ([D&C 122:7](#)) upon me, for they will roll off me as fast as they come on. But I have an order of things ([1 Cor 14:40](#), [Titus 1:5](#), [Mosiah 4:27](#), [D&C 107:84](#)) to save the poor fellows at any rate, and get them saved; for I will send men to preach to them in prison ([D&C 138:30,57](#)) and save them if I can.

Salvation for the Dead

There are mansions for those who obey a celestial law, ([D&C 88:17-20,25](#)) and there are other mansions for those who come short ([D&C 88:21-22](#)) of the law every man in his own order. ([D&C 88:60](#)) There is baptism for those to exercise who are alive, ([Acts 2:38](#)) and baptism for the dead ([1 Cor 15:29](#)) who die without the knowledge of the Gospel. ([D&C 137:7-9](#), [138:32-33](#)) I am going on in my progress for eternal life. ([Moses 1:39](#)) It is not only necessary that you should be baptized for your dead, ([D&C 127:6-7](#)) but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. ([D&C 138:58-59](#)) There will be 144,000 ([Rev 7:4](#), [D&C 77:11](#)) saviors ([D&C 86:11](#)) on Mount Zion, ([Heb 12:22](#)) and with them an innumerable host that no man can number. ([Rev 7:9](#)) Oh! I beseech you to go forward, ([D&C 128:22](#)) go forward and make your calling and your election sure ([EOM](#)); ([2 Pet 1:10-11](#)) and if any man preach any other Gospel than that which I have preached, he shall be cursed; ([Gal 1:8](#)) and some of you who now hear me shall see it, and know that I testify the truth concerning them.

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Doctrinal New Testament Commentary Vol1 p 735-736

JESUS DISCOURSES ON THE TWO COMFORTERS

These statements about the two Comforters climax and crown the teachings of the Son of God. We have no record of anything he ever said which can so completely withdraw the curtain of eternity and open to the faithful a vision of the glories of God. Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following:

- (1) The gift and constant companionship of the Holy Ghost; the comfort and peace which it is the function of that Holy Spirit to bestow; the revelation and the sanctifying power which alone will prepare men for the companionship of gods and angels here-after;
- (2) Personal visitations from the Second Comforter, the Lord Jesus Christ himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and
- (3) God the Father—mark it well Phillip!—shall visit man in person and take up his abode with him, as it were, and reveal to him all the hidden mysteries of his kingdom.

Joseph Smith, as the Holy Ghost poured light and revelation into his soul, said this about the two Comforters: "There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure

intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

"The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses. Note the 16, 17, 18, 21, 23 verses... .

"Now what is this other Comforter. It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient, saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Church of the First Born."

(Teachings, pp. 149-151.)

15. "The highest manifestation of love on man's part is seen in his devotion to God (Deut. 6:4-9); the next, in his attitude toward his fellow men. (Matt. 22:34-40.) But love of God is found only among those who love their fellow men. 'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.' (1 John 4:20-21.)

"Love is always associated with and manifest through service. 'Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself.'

(D. & C. 59:5-6.) 'If thou lovest me thou shalt serve me and keep my commandments.' (D. & C. 42:29; John 14:15.)" (*Mormon Doctrine*, p. 419.)

Love of God is thus measured in terms of service and obedience. Jesus says: "Now this is the commandment.: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Ne. 27:20.) Consider in this connection those who cry, Lord, Lord, professing their love for him with their lips, while remaining out-side his Church—do such really love him?

He commands his saints to pay their tithes and offerings, to seek the attributes of godliness, to keep themselves morally clean, to serve in the kingdom and testify of the divinity of his great latter-day work. How great is the love of those who fail or who fall short?

16. Up to this time Jesus has been with them. He has been their Comforter. But his earthly ministry must needs end: he is leaving soon to be with his Father. Accordingly, he will ask the Father to send then) "another Comforter," even the Holy Ghost, to abide with them forever.

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Doctrinal New Testament Commentary Vol1 p 737-738

17.Spirit of truth] Both Christ and the Holy Ghost bear this title. (*Mormon Doctrine*, pp. 6£31-652.) In this case the Holy Ghost is the one designated.

Whom the world cannot receive] The world cannot receive the Holy Ghost, meaning the gift of the Holy Ghost, possession of which gift enables that member of the Godhead, as Jesus here says, to dwell with and be in a person. This companionship is reserved for the saints. People in the world who are seeking to know where true religion is

found—as illustrated by their search to know if the Book of Mormon is true—can receive a flash of revelation from the Holy Ghost, giving them the desired knowledge. (Moro. 10:4-5.) But to gain the companionship of that member of the Godhead they must forsake the world, come into the Church, and receive the bestowal of the Holy Ghost by the laying on of hands.

And shall be in you] "The Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him." (D. & C. 130:22-23.) The Holy Ghost as a personage does not inhabit the bodies of mortal men, but that member of the Godhead dwells in a man in the sense that his promptings, the whisperings of the Spirit, find lodgment in the human soul. When the Holy Spirit speaks to the spirit in man, the Holy Ghost is thereby dwelling in man, for the truths that man then gives forth are those which have come from the Holy Ghost. "Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment." (Moses 6:61.)

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18. The Lord Jesus Christ himself, the Second Comforter, will appear personally to the faithful. Mortal men have power while in this life to see God. "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments shall see my face and know that I am." (D. & C. 93:1.) The Brother of Jared, among others, is one who complied with this law and thereby saw the Lord. "Because of the knowledge of this man," the record says, "he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew, that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him" (Ether 3: 19-20.)

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Doctrinal New Testament Commentary Vol1 p 738

18. But ye see me] Jesus will appear to the disciples after his resurrection; and, also, all future disciples shall have power to see him if faithful in all things.

Because I live, ye shall live also] 'My resurrection bringeth to pass the resurrection of all men; my attainment of eternal life makes possible the same high status for you; because I live, temporally and spiritually, ye shall be heirs of these same types of life.'

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21. God and Christ reciprocate man's love, and because those who love Christ are the ones who keep his commandments, they thereby become the ones who shall receive the Second Comforter.

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22. The questioner, and for that matter all of the disciples, did not comprehend the teachings Jesus was giving, nor would they until after his ascent into heaven and the promised descent of the Holy Ghost, whose mission would be to guide them into all truth. ([John 16:13.](#))

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23. Jesus here announces the supreme earthly reward for personal righteousness — a personal visitation to man of the Father and the Son. "John 14:23—The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." ([D. & C. 130:3.](#))

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24. People in the world do not love the Lord, for they do not keep his sayings. Jesus said, 'Repent and be baptized.' He said, 'Believe and accept the teachings of my servants the prophets.' He said, 'Come follow me and do the things I do.' Until men do these things they do not love him.

The word which ye hear is not mine] 'It did not originate with me; it is the word of the Father, and has become mine only by adoption.'

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Doctrinal New Testament Commentary Vol1 p 739-741

26. The Comforter, which is the Holy Ghost]

"1. The Holy Ghost is the third member of the Godhead. He is a Personage of Spirit, a Spirit Person, a Spirit Man, and a Spirit Entity. He can be in only one place at one time, and he does not and cannot transform himself into any other form or image than that of the Man whom he is, though his power and influence can be manifest at one and the same time through all immensity. ([D.&C. 130:22-23](#); *Teachings*, p. 190, 275-276 (**incorrect references in *Teachings and Gospel Doctrine-KGJ***); *Gospel Doctrine*. 5th ed., pp. 59-62.)

"He is the Comforter, Testator, Revelator, Sanctifier, Holy Spirit, Holy Spirit of Promise, Spirit of Truth, Spirit of the Lord, and Messenger of the Father and the Son, and his companionship is the greatest gift that mortal man can enjoy. His mission is to perform all of the functions appertaining to the various name-titles which he bears. Because he is a Spirit Personage, he has power — according to the eternal laws ordained by the Father—to perform essential and unique functions for men. In this dispensation, at least, nothing has been revealed as to his origin or destiny; expressions on these matters are both speculative and fruitless.

"2. Sometimes the designation Holy Ghost is used to mean, not the Individual or Person who is a member of the Godhead, but the power or gift of that Personage. After Philip had baptized some converts according to the eternal laws ordained by the Father—to perform in Samaria, Peter and John were sent unto them, 'Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.' ([Acts 8:12-17](#).) Similarly Paul found some converts in Ephesus who supposed they had been baptized by a legal administrator. To them Paul said, 'Have ye received the Holy Ghost since ye believed?' Finding they were misinformed as to their church status, Paul arranged for a proper baptism. Then 'when Paul had laid his hands upon them, the Holy Ghost came on them; and they spoke with tongues, and prophesied.' ([Acts 19:1-7](#).) In both of these instances the scriptures speak of receiving the Holy Ghost, meaning the receipt and enjoyment following baptism of the

gift and power of the Holy Ghost. Nephi spoke similarly when he said that the Holy Ghost 'is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.' ([1 Ne. 10:17.](#))" (Mormon Doctrine, p. 329.)

Whom the Father will send in my name] The Holy Ghost acts in the place and stead of Christ, saying what the Son would say, revealing what he would reveal, strengthening whom he would strengthen, enlightening whom he would enlighten. His words are the words of Christ, and when men or angels speak by the power of the Holy Ghost, they speak the words of Christ. ([2 Ne. 32:2-3.](#)) Indeed, so completely and wholly does this Spirit. member of the Godhead represent Christ that he can with propriety speak in the first person as though he were the Son. "And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will." ([Moses 5:9.](#))

He shall teach you all things] All things? Yes, all things; and all things means all things. "And by the power of the Holy Ghost ye may know the truth of all things." ([Moroni 10:5.](#)) The revealed word says God knows all things and has all truth, which means there is nothing he does not know and no truth he does not possess. Consequently, now or hereafter, in time or eternity, the Holy Ghost shall teach all things to deserving and eligible students.

And bring all things to your remembrance] By this means came the gospel accounts of Jesus' ministry. No man, of himself can remember and record, with accuracy and perfection, conversations had or sermons heard in former days or years. But where Jesus and his ministry are concerned, these things were brought back to the remembrance of the authoring disciples, which means in effect they were receiving revelation at the time the gospels

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Jesus the Christ p641

Wherein lay the cause of Pilate's weakness? He was the emperor's representative, the imperial procurator with power to crucify or to save; officially he was an autocrat. His conviction of Christ's blamelessness and his desire to save Him from the cross are beyond question. Why did Pilate waver, hesitate, vacillate, and at length yield

contrary to his conscience and his will? Because, after all, he was more slave than freeman. He was in servitude to his past. He knew that should complaint be made of him at Rome, his corruption and cruelties, his extortions and the unjustifiable slaughter he had caused would all be brought against him. He was the Roman ruler, but the people over whom he exercised official dominion delighted in seeing him cringe, when they cracked, with vicious snap above his head, the whip of a threatened report about him to his imperial master, Tiberius.

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Skull of Golgotha



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Bruce R. McConkie

"We cannot believe that the caution which withheld from Jesus the embrace of Mary was anything more than the building of a proper wall of reserve between intimates who are now on two sides of the veil. ---if a resurrected husband appeared to a mortal wife, would they be free to embrace each other on the same terms of intimacy as had prevailed when both were mortals?"

"The seeming refusal of Jesus to permit Mary to touch him, followed almost immediately by the appearance in which the other women were permitted to hold his feet, has always been the source of some interpretative concern. The King James Version quotes Jesus as saying 'Touch me not.' The Joseph Smith Translation reads 'Hold me not.' Various translations from the Greek render the passage as 'Do not cling to me' or 'Do not hold me.' Some give the meaning as 'Do not cling to me any longer,' or 'Do not hold me any longer.' Some speak of ceasing to hold him or cling to him, leaving the inference that Mary was already holding him. There is valid reason for supposing that the thought conveyed to Mary by the Risen Lord was to this effect: 'You cannot hold me here, for I am going to ascend to my Father.'" (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-

1981], 4: 264.)

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Doctrines of Salvation Vol 2 p291

We should know that the disciples had failed to understand that he was to rise again, and this manifestation was for their benefit. Thomas was absent, and it was with some difficulty that the other disciples could convince him that the Lord had risen. Thomas was not worse than any other one of the apostles. Perhaps they would have done just what he did had they been absent. The Lord said to them and later to him: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

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New Testament-Acts

Ken Jones Commentary E [Return to](#) **Master Table of Contents**

Reference Color Coding

Bold Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:

Purple is Cal Stephens (**CS**),

Green is Jeff Chadwick (**JC**)

Red is Bruce R. McConkie

BD is Bible Dictionary

BMSM is the Book of Mormon Student Manual

CR is Conference Report.

DGSM is Doctrines of the Gospel Student Manual

DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie

DS is Doctrines of Salvation.

EOM is the Encyclopedia of Mormonism-BYU

GR is an alternate translation from the Greek

GS is Guide to the Scriptures

HC is the History of the Church

IV is the Inspired Version of the King James Bible

JTC is Jesus the Christ by James E. Talmage

JD is the Journal of Discourses

JST is the Joseph Smith translation of the Bible. No scripture reference given if same verse in text herein

Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass

MD is Mormon Doctrine by Bruce R. McConkie

NIBD is the New International Bible Dictionary

TG is the Topical Guide

TPJS is the Teachings of the Prophet Joseph Smith.

Acts Chapters

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11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28		

Chapter 1

Jesus ministers for forty days after His resurrection — The kingdom is to be restored to Israel at a later time — The Twelve are to bear witness in Jerusalem, Judæa, Samaria, and the uttermost parts of the earth — Jesus ascends into heaven — Matthias is chosen to fill the vacancy in the Twelve.

Book of Luke (Vol 1), Book of Acts (Vol 2)-both booked written by Luke-an apostle (BD p603)

1 The former treatise (**narrative**) have I made, O Theophilus^b (**Theo=God, philus=friend of –name means friend of God**), of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion^b (**suffering-GR**) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise^a (**D&C 95:8-10**) of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel (**after His resurrection**)?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he (**Christ**) had spoken these things, while they beheld, he was taken up; and a cloud (**of glory**) received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men (**the law of witnesses**) stood by them (**the 11 apostles**) in white apparel; (**robes of sanctification**)

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven (**Celestial Glory**), shall so come in like manner as ye have seen him go into heaven. ([D&C 5:19](#))

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James. (**the 11 men who are apostles**)

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) (**priesthood leadership**)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas^b ([Psalms 41:9](#)), which was guide to them that took Jesus.

17 For he was numbered with us (**the 12 apostles**), and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst^a ([Matthew 27:3-10](#)) asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama (**Acel=field, dama=blood**), that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate^a ([Psalms 69:25](#)), and let no man dwell therein: and his bishoprick^b (**overseership, office-GR, [Psalms 109:8](#)**) let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether^c (**which one-GR**) of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots (**sustaining vote**); and the lot (**hands raised to sustain**) fell upon Matthias; and he was numbered with the eleven apostles. (**Peter presented the name of Matthias**)

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Chapter 2

The Spirit is poured out on the day of Pentecost—Peter testifies of Jesus' resurrection—He tells how to gain salvation and speaks of the gift of the Holy Ghost—Many believe and are baptized.

1 And when the day of Pentecost^a (**Old Testament Feast of Weeks—lasted one day only**) was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (**Holy Ghost who has come**)

3 And there appeared unto them cloven tongues (**By Study and Faith**) like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues (**other languages of people visiting during this holiday season—see following verses 8-12**), as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites (**northern Iraq**), and the dwellers in Mesopotamia (**southern Iraq**), and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, (**gentiles who joined the church**)

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine. (**alcoholic beverage**)

14 ¶But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. (9 AM)

16 But this is that which was spoken by the prophet Joel; (**Joel 2:28-32**)

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit (**Light of Christ**) upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood ([Joel 2:31](#)), before that great and notable^b (**glorious-GR**) day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel^a (**appointed plan**) and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul (**King David**) in hell^a (**prison-JST**) ([Psalms 16:10](#)), neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren (**Peter speaking**), let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ([D&C 132:38-39](#))

30 Therefore (**David**) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD (**GOD**) said unto my Lord (**Jesus**), Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (**probably the sacrament**)

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

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Chapter 3

Peter and John heal a man lame since birth — Peter preaches repentance — He also speaks of the age of restoration preceding the Second Coming — He identifies Christ as the prophet of whom Moses spoke.

1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple (**cripples could not enter the gate**) which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. (**the man was over 40 years old** [Acts 4:22](#))

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (**during the Millennium**)

20 And he shall send Jesus Christ, which before was preached unto you:^b (**whom ye have crucified-JST**)

21 Whom the heaven (**Celestial Kingdom**) must receive until the times of restitution^a (**Restoration of the Gospel**) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet (**Christ**) shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet (**Christ**), shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from ~~his~~ (**your**) iniquities.

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Chapter 4

Peter and John are arrested and brought before the council — Peter testifies that salvation comes because of Christ — The Sadducees strive to silence Peter and John — The Saints glory in the testimony of Jesus — They have all things in common.

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes, (**same group that killed Jesus**)

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone ([Psalms 118:22](#)) which was set at nought of you builders, which is become the head of the corner. ([1 Peter 2:4-10](#))

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (**exalted**)

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant^b (**ordinary, plain-GR**) men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders (**Sadducces**) had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? ([Psalms 2:1-2](#))

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart^a ([Moses 7:18](#)) and of one soul: neither said any *of them* that ought^b (**any-GR**) of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

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Chapter 5

Ananias and Sapphira lie to the Lord and lose their lives — The Apostles continue the miracles of Jesus — Peter and John are arrested, an angel delivers them from prison, and they testify of Christ — Gamaliel counsels moderation.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,
2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. (**not necessarily law of consecration**)

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost (**spirit**): and great fear came on all them that heard these things.

6 And the young men arose, wound him up (**wrapped him up in a shroud**), and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. (**she lied**)

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the ~~rest~~^a (**rulers-JST**) durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation^a (**envy, malice-JST**),

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life (**words of eternal life-DNTC2 p61**). ([Moses 6:59](#))

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood^c ([Matthew 27:25](#)) upon us.

29 ¶Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. ([Deuteronomy 21:22-23](#))

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ~~obeyed~~^a **(believed)** him, were scattered, and brought to nought.

37 After this man rose up Judas (**Zealot**) of Galilee in the days of the taxing (**6 AD**), and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it;^a **(be careful, therefore,)** lest ~~happily~~ ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

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Chapter 6

The Apostles choose seven to assist them — Stephen is tried before the council.

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men ([D&C 107:34](#)) of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip^c ([Acts 21:8](#)), and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines^a (**Freed-man**), ~~and~~ (**consisting of**) Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he (**Stephen**) spake.

11 Then they suborned men (**to lie**), which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, (**23 man cabinet**)

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: (**charges are lies**)

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

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Chapter 7

Stephen recounts the history of Israel and names Moses as a prototype of Christ — He testifies of the apostasy in Israel — He sees Jesus on the right hand of God — Stephen's testimony is rejected, and he is stoned to death.

- 1 Then said the high priest, Are these things so?
- 2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,
- 3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.
- 4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.
- 5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.
- 6 And God spake on this wise, That his seed should sojourn in a strange land (**Egypt**); and that they should bring them into bondage, and entreat *them* evil four hundred years.
- 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.
- 8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.
- 9 And the patriarchs, moved with envy (**Joseph's brother's**), sold Joseph into Egypt: but God was with him,
- 10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.
- 11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.
- 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.
- 13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.
- 14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.
- 15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not (**would not acknowledge**) Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair^a (**comely, beautiful to God**), and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight^a (**or vision**): and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion^a (**pattern**) that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: (**administration of angels**)

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man ([Moses 7:35](#)) standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses (**liars of chapter 6**) laid down their clothes at a young man's feet^b (**younger than 40**), whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

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Chapter 8

Saul persecutes the Church — Philip's ministry in Samaria is described — Philip performs miracles and baptizes men and women — Peter and John come to Samaria and confer the gift of the Holy Ghost by the laying on of hands — Simon seeks to buy this gift and is rebuked by Peter — Philip preaches about Christ and baptizes an Ethiopian eunuch.

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word. (**this grows the church**)

5 Then Philip (**many believe that Philip had only the Aaronic Priesthood at this time**) went down to the city of Samaria, and preached Christ unto them.

6 And the people (**Samaritans**) with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: (**D&C 76:103**)

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost. ([1 Tim 4:14](#))

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch (**government official**) of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias (**Isaiah**) the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias (**Isaiah**), and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

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Chapter 9

Jesus appears to Saul—Saul is a chosen vessel—Ananias restores Saul's sight—Saul is baptized and begins his ministry—Peter heals Æneas and raises Dorcas from death.

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way (**being Jewish**), whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me (**spoken in Hebrew**)? ([Acts 26:14](#))

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.*

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. (**saw light, heard no voice-JST, also [Acts 22:9](#)**)

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: (**Paul was the apostles to the gentiles**)

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: **(Grecian Jews)** but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

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Chapter 10

An angel ministers to Cornelius—Peter, in a vision, is commanded to take the gospel to the Gentiles—The gospel is taught by witnesses—The Holy Ghost falls upon the Gentiles.

1 There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which gave much alms^a (**offerings**) to the people (**of Israel**), and prayed to God alway.

3 He saw in a vision evidently about the ninth hour (**3 PM**) of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: (**noon**)

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, (**had a vision**)

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. (**this is not a food issue, see verse 28**)

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.
19 ¶While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness (**through the books of the old testament**), that through his name whosoever believeth in him shall receive remission of sins.

44 ¶While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

([DNTC2 p106](#))

46 For they heard them speak with tongues, and magnify God. Then answered Peter,
47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

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Chapter 11

God grants the gift of repentance to the Gentiles—The disciples are first called Christians at Antioch—The Church is guided by revelation.

1 And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians^b ([Acts 26:28](#)) first in Antioch. (**Christians means believers in Christ that was really meant as a term of derision by the non-believers**)

27 ¶And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of [Claudius Cæsar](#). (51-54 AD)

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

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Chapter 12

The martyrdom of James is described — An angel frees Peter from prison — The Lord slays Herod by disease — The Church grows.

1 Now about that time (41 AD) Herod (Agrippa I) the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers (16 men) to keep him; intending after Easter^c (Passover) to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist^a (**knew**) not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James (**the Just, ½ brother of Jesus**), and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel (**silver threads-Josephus**), sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

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Chapter 13

Saul and Barnabas are called to missionary service — Saul, now called Paul, curses a sorcerer — Christ is a descendant of David — Paul offers the gospel to Israel, then to the Gentiles.

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God^a (**speaking to the gentiles in the audience**)([Moroni 7:3-4](#)), give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 When John (**the Baptist**) had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David^a. (**Isaiah 55:3**)

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: (**body decayed**)

37 But he, whom God raised again, saw no corruption.

38 ¶Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes (**gentiles**), they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as^a (**believed-JST**) were ordained to eternal life ~~believed~~.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

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Chapter 14

Persecution attends the spread of the gospel — Paul heals a crippled man; Paul and Barnabas are hailed as gods — Paul is stoned and revived; he preaches — Elders are ordained.

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter^a (**Zeus-Greek God of the Sky, Jupiter is the Roman God of the sky**); and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

(1st record of including gentiles in the preaching)

28 And there they abode long time with the disciples.

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Chapter 15

Great dissension arises at Antioch concerning circumcision — The Apostles at Jerusalem decide the issue — Paul chooses Silas as his companion.

1 And certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension (**debate and discussion**) and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing (**discussion, not disputing**), Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon (**Peter**) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle^a ([Amos 9:11-12](#)) of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from (1) pollutions of idols, and *from* (2) fornication, and *from* things (3) strangled, and *from* (4) blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation^a (**solace, persuasion-GR**).

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention (**strong difference of opinion**) was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

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Chapter 16

Paul is directed in a vision to preach in Macedonia — He casts an evil spirit out of a woman — He and Silas are imprisoned, and they convert the jailor — They admonish all to believe on the Lord Jesus and be saved.

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily^b (**secretly**)? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

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Chapter 17

Paul and Silas preach and are persecuted in Thessalonica and in Berea — Paul, in Athens, preaches from Mars' Hill about the unknown god — He says, We are the offspring of God.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶But the Jews which believed not, moved with envy, took unto them certain lewd^b (**wicked, evil**) fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to^b **(gross)** idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus^a **(Mars Hill)**, saying, May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious^a **(most religious)**.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord^b, if ~~haply~~ they **(are willing to-JST)** ~~might feel after him, and~~ find him, ~~though~~ **(for)** he ~~be~~ **(is)** not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked^b **(or overlooked, disregarded)** at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

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Chapter 18

Being rejected by the Jews, Paul turns to the Gentiles — He preaches, ministers, and travels — Apollos also preaches with power.

1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶And when Gallio (**Roman governor of Greece-52 AD**) was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness^b (**also crime**), O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look *ye to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow (**possibly Nazarite vow**).

19 And he came to Ephesus (**one of the strongest branches of the church**), and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. (**go back to verse 18**)

22 And when he had landed at Cæsarea, and gone up (**to Jerusalem**), and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him (**Apollos who did not have the fulness of the gospel-DNTC2 p167**) the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ.

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Chapter 19

Paul confers the gift of the Holy Ghost by the laying on of hands — He preaches and works many miracles — The sons of Sceva fail to cast out devils by exorcism — The worshippers of Diana (Artemis) raise a tumult against Paul.

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. (**unauthorized baptism, not by John-DNTC2 p169**)

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing (**preaching or reasoning with**) and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana^a (**Artemis-GR**), brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper^b (**guardian**) of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open^a (**court days are conducted-GR**), and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

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Chapter 20

Paul raises Eutychus from death — Paul is free from the blood of all men — He predicts apostasy from within the Church — He reveals a teaching from Jesus, It is more blessed to give than to receive.

1 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced^b **(greeted, bid farewell, expressed good wishes)** *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me^b **(wait for me-GR)**.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers^b **(bishops)**, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves^a **(apostates from the church)** enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things^a **(False Doctrine)**, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. **(this last sentence not in the 1st 4 Gospels)**

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

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Chapter 21

Paul journeys to Jerusalem — He is persecuted, arrested, and bound.

1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. ([Acts 11:28](#))

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages^a (**made preparation, packed baggage**), and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow^a (**Nazarite vow**) on them;

24 Them take, and purify thyself with them, and be at charges^a (**pay expenses for them**) with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to **(1)**idols, and from **(2)** blood, and from **(3)** strangled, and from **(4)** fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia (**from Turkey**), when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar^b (**Rioting and Reveling**).

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

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Chapter 22

Paul recounts the story of his conversion and also tells of seeing Jesus in a vision — He is accorded some privileges as a Roman citizen.

- 1 Men, brethren, and fathers, hear ye my defence *which I make* now unto you.
- 2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)
- 3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.
- 4 And I persecuted this way (**Christian influence**) unto the death, binding and delivering into prisons both men and women.
- 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.
- 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.
- 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
- 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
- 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.
- 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
- 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
- 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,
- 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.
- 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.
- 15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

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Chapter 23

Paul is smitten at Ananias's order — The Lord again appears to Paul — Forty Jews plot his death — He is delivered over to Felix.(**procurator of Judea**)

1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist^a (**knew**) not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders (**Sadducees**), and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near^a (**before he gets here**), are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias (**Chief Priest**) unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should^a (**would-JST**) have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway^a (**immediately-GR**) to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall^a **(the govenor's headquarters)**.

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Chapter 24

Paul is accused of sedition — He answers in defense of his life and doctrine — He teaches Felix of righteousness, temperance, and the judgment to come.

1 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.
18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.
19 Who ought to have been here before thee, and object, if they had ought against me.
20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,
21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.
22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.
23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.
24 And after certain days, when Felix came with his wife Drusilla (**sister of Agrippa II**), which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.**(and asked Paul to teach them)**
25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled^b (**feared-GR, felt the Spirit**), and answered, Go thy way for this time; when I have a convenient season, I will call for thee. **(didn't continue the conversation)**
26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.
27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound. **(Festus replaces Felix-60AD)**

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Chapter 25

*Paul, before Festus (**procurator of Judea**), appeals unto Cæsar — Agrippa desires to hear Paul.*

1 Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king AgrippaII (**grandson of Herod the Great**) and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition^a (**religion-GR**), and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted^a (**was perplexed**) of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar (**Nero**).

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

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Chapter 26

Paul recounts his former persecution of the Saints as a Pharisee—He testifies of the appearance of Jesus on the Damascus road—Paul bears his testimony to King Agrippa.

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes^a **(of Israel)**, instantly^b **(earnestly, intently)** serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,
18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should (1) suffer, *and* that he (2) should be the first that should rise from the dead, and should (3) shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa^{II} (**sided with the Romans in the destruction of Israel**) said unto Paul, Almost thou persuades me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

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Chapter 27

Paul, in a perilous voyage, travels toward Rome—An angel comforts him—He uses the gift of seership—He is shipwrecked.

1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria^a (**Adriatic Sea**), about midnight the shipmen deemed that they drew near to some country;
28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek^a **(bay-GR)** with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors^a **(cut off anchors and left them in the sea-GR)**, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

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Chapter 28

Paul is unharmed by a viper's bite—He heals the sick in Melita—He preaches in Rome, first to the Jews and then to the Gentiles.

1 And when they were escaped, then they knew that the island was called Melita. **(Malta-new map 13)**

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux^b **(dysentery-GR)**: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass^b **(took a circuitous course)**, and came to Rhegium **(a Greek colony on the toe of Italy)**: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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Acts Scripture and Article References

Doctrinal New Testament Commentary2 p106

Cornelius received the Holy Ghost before he was baptised, which was the convincing power of God unto him of the truth of the gospel but he could not receive the gift of the Holy Ghost until after he was baptized.

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New Testament-Romans

Ken Jones Commentary F [Return to](#) **Master Table of Contents**

Reference Color Coding

Bold Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:

Purple is Cal Stephens (**CS**),

Green is Jeff Chadwick (**JC**)

Red is Bruce R. McConkie

BD is Bible Dictionary

BMSM is the Book of Mormon Student Manual

CR is Conference Report.

DGSM is Doctrines of the Gospel Student Manual

DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie

DS is Doctrines of Salvation.

EOM is the Encyclopedia of Mormonism-BYU

GR is an alternate translation from the Greek

GS is Guide to the Scriptures

HC is the History of the Church

IV is the Inspired Version of the King James Bible

JTC is Jesus the Christ by James E. Talmage

JD is the Journal of Discourses

JST is the Joseph Smith translation of the Bible. No scripture reference given if same verse in text herein

Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass

MD is Mormon Doctrine by Bruce R. McConkie

NIBD is the New International Bible Dictionary

TG is the Topical Guide

TPJS is the Teachings of the Prophet Joseph Smith.

Romans Chapters

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11	12	13	14	15	16				

The Epistle of Paul the Apostle to the Romans

Chapter 1

The gospel is the power of God unto salvation through Jesus Christ — The wrath of God rests on those guilty of murder, homosexual practices, fornication, and other sins if the guilty do not repent.

- 1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,
- 2 (Which he had promised afore by his prophets in the holy scriptures,)
- 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
- 4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
- 5 By whom we have received grace and apostleship, for obedience ~~to~~ **(through-JST)** the faith among all nations **(to preach the gospel-JST)**, for his name:
- 6 Among whom are ye also the called of Jesus Christ:
- 7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
- 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken^b **(proclaimed-GR)** of throughout the whole world.
- 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
- 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
- 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
- 12 That is, that I may be comforted together with you by the mutual faith both of you and me.
- 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was^a **(restrained-GR)** ~~let hitherto~~), that I might have some fruit among you also, even as among other Gentiles.
- 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
- 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed^b **(through faith on his name-JST)** ~~from faith to faith~~: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness^d **(domain)**;

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure^c **(approval of-GR)** ~~in~~ them that do them.

Chapter 2

God will render to every person according to his or her deeds — Both Jews and Gentiles will be judged by gospel laws.

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But ~~after~~^a **(in accordance with-GR)** thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

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Chapter 3

Man is not justified by the law of Moses — He is justified through righteousness, which comes through faith in Christ, made possible through Christ's atoning sacrifice.

- 1 What advantage then hath the Jew? or what profit *is there* of circumcision?
- 2 Much every way: chiefly, because that unto them were committed the oracles of God.
- 3 For what if some did not believe? shall their unbelief make the faith of God without effect?
- 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
- 5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)
- 6 God forbid: for then how shall God judge the world?
- 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
- 8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
- 9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
- 10 As it is written, There is none righteous, no, not one:
- 11 There is none that understandeth, there is none that seeketh after God.
- 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
- 13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps (**BD**) *is* under their lips:
- 14 Whose mouth *is* full of cursing and bitterness:
- 15 Their feet *are* swift to shed blood:
- 16 Destruction and misery *are* in their ways:
- 17 And the way of peace have they not known:
- 18 There is no fear of God before their eyes.
- 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
- 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the redemption that is in Christ Jesus:
25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
28 Therefore we conclude that a man is justified by faith without the deeds of the law.
29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:
30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.
31 Do we then make void the law through faith? God forbid: yea, we establish the law.

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Chapter 4

Abraham's faith was accounted to him for righteousness — Man is justified by faith, righteous works, and grace.

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.
3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.
5 But to him that ~~worketh not~~ (**seeketh not to be justified by the law of works-JST**), but believeth on him that justifieth (**not-JST**) the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore^a (**ye are justified of faith and works thru grace-JST**) *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He ~~staggered~~^a (**hesitated-GR**) not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

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Chapter 5

Man is justified through the blood of Christ — Adam fell, and Christ atoned that man might be saved.

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God ([Romans 8:39](#)) is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure^b (**type, pattern-GR**) of him that was to come. (**born again**)

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

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Chapter 6

Baptism is in similitude of the death, burial, and resurrection of Christ — The wages of sin is death — Christ brings eternal life.

- 1 What shall we say then? Shall we continue in sin, that grace may abound?
- 2 God forbid. How shall we, that are dead to sin, live any longer therein?
- 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
- 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- 5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: ([1 John 3:2](#))
- 6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.
- 7 For he that is dead^a **(to sin-JST)** is freed from sin.
- 8 Now if we be dead with Christ, we believe that we shall also live with him:
- 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
- 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
- 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
- 13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.
- 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
- 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
- 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- 17 But God be thanked, that ye ~~were~~ **(are not-JST)** the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free^a **(unrestricted by-GR)** ~~from~~ righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

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Chapter 7

The law of Moses is fulfilled in Christ—Paul delights in the law of God after the inward man.

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man (**only-JST**) as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband (**only as-JST**) ~~so~~ long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* ~~dead~~.**(strong)**

9 For **(once)** I was alive without **(transgression of)** the law ~~onee~~: but when the commandment **(of Christ)** came, sin revived, and I died.-JST

10 And **(when I believed not)** the commandment **(of Christ which came)**, which *was* *ordained* to life, I found **(it condemned me)** ~~to be~~ unto death.-JST

11 For sin, taking occasion by **(denied)** the commandment, deceived me, and by it ~~slew me~~ (I was slain).-JST

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.
17 Now then it is no more I that do it, but sin that dwelleth in me.
18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.
19 For the good that I would I do not: but the evil which I would not, that I do.
20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
21 I find then a law, that, when I would do good, evil is present with me.
22 For I delight in the law of God after the inward man:
23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
24 O wretched man that I am! who shall deliver me from the body of this death?
25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

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Chapter 8

The law of Christ brings life and peace — Those adopted as children of God become joint heirs with Christ — God's elect are foreordained to eternal life — Christ makes intercession for man.

1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are ~~in~~ (after) the flesh cannot please God.-JST

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba (**Aramaic for-BD p600**), Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God: ([John 14:26](#))

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the ~~creature~~^b (**material universe**) waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will* of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did ~~predestinate~~ (**foreordained-GR**) *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did ~~predestinate~~ (**foreordained-GR**) , them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be*^b (prevail-JST) against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. ([Romans 5:5](#))

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Chapter 9

Paul explains how the law of election (foreordination) operates — The people of Israel are chosen (foreordained) to receive the adoption, covenants, promises, and blessings of the gospel; yet they are not all Israel who are of Israel — They must seek their blessings by faith — The Gentiles also attain to righteousness and salvation by faith.

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias^a (**Isaiah**) also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

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Chapter 10

Salvation comes through righteousness to those who believe in Christ — Faith comes by hearing the gospel taught by legal administrators sent of God.

- 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
- 2 For I bear them record that they have a zeal of God, but not according to knowledge.
- 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
- 4 For Christ *is* the end of the law for righteousness to every one that believeth.
- 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
- 6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)
- 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
- 8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ([James 2:19-20](#))
- 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.
- 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- 13 For whosoever shall call upon the name of the Lord shall be saved. ([Matthew 7:21](#))
- 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
- 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
- 17 So then faith *cometh* by hearing, and hearing by the word of God.
- 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
- 19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias^a (**Isaiah**) is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

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Chapter 11

Israel was chosen (foreordained) according to the election of grace — But some harden their hearts against it — The Gentiles are adopted into the house of Israel — The gospel goes preferentially to the Gentiles until the fulness of the Gentiles.

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias^d (**Elijah**)? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded^a (**became callous**)

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence^b (**retribution**) unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing^a (**failure**) of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness^b (**callousness**) in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God!
how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

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Chapter 12

Paul counsels the Saints to present their bodies as a living sacrifice, to use their own grace-given gifts, and to live as Saints should live.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove^e (**test-GR**) what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant^e (**constantly persisting-GR**) in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate^a (**conforming willingly with the humble**). Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.
20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
21 Be not overcome of evil, but overcome evil with good.

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Chapter 13

Paul counsels, Be subject unto God's ministers; keep the commandments; love one another; righteousness leads to salvation.

1 Let every soul be subject unto the higher powers. For there is no power ^d **(in the church-JST)** but of God: the powers that be are ordained of God.
2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.
5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.
6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.
8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering^d (**lewdness**) and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

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Chapter 14

Avoid quarreling about opinions and making unrighteous judgment of each other — Every knee will bow to Christ — The kingdom of God embraces righteousness, peace, and joy in the Holy Ghost.

1 Him that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

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Chapter 15

True Saints fellowship one another — Paul recounts his diligence in preaching the gospel — The gifts of the Spirit are poured out upon the Gentiles.

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias^a (**Isaiah**) saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

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Chapter 16

Paul sends greetings to various Saints — He counsels the Saints to avoid those who cause divisions — The Saints should be wise concerning good and innocent concerning evil.

1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*^a (church-JST).

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss^a (**salutation-JST**). The churches of Christ salute you.

17 Now I beseech you, brethren, mark^a (**beware of-GR**) them which cause divisions and offences^c (**stumbling blocks-GR**) contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple^b (**innocent-GR**).

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

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New Testament-1st Corinthians

Ken Jones Commentary G [Return to](#) **Master Table of Contents**

Reference Color Coding

Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:

Purple is Cal Stephens (**CS**),

Green is Jeff Chadwick (**JC**)

Red is Bruce R. McConkie

BD is Bible Dictionary

BMSM is the Book of Mormon Student Manual

CR is Conference Report.

DGSM is Doctrines of the Gospel Student Manual

DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie

DS is Doctrines of Salvation.

EOM is the Encyclopedia of Mormonism-BYU

GR is an alternate translation from the Greek

GS is Guide to the Scriptures

HC is the History of the Church

IV is the Inspired Version of the King James Bible

JTC is Jesus the Christ by James E. Talmage

JD is the Journal of Discourses

JST is the Joseph Smith translation of the Bible. No scripture reference given if same verse in text herein

Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass

MD is Mormon Doctrine by Bruce R. McConkie

NIBD is the New International Bible Dictionary

TG is the Topical Guide

TPJS is the Teachings of the Prophet Joseph Smith.

1st Corinthians Chapters

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11	12	13	14	15	16				

Corinthians

The First Epistle of Paul the Apostle to the

(The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus as note at the end of this book of scriptures)

Chapter 1

True Saints are perfectly united in the same mind and in the same judgment—Preach the gospel and save souls—The gospel is preached by the weak and the simple.

1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come^a **(short-GR)** ~~behind~~ in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm^a **(secure)** you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me ~~of~~^a **(about-GR)** you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, ~~but~~^a **(except-GR)** Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which^a (**who believe-JST**) are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called^b* (**chosen-JST**):

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

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Chapter 2

The gospel is preached by the power of the Spirit — The Spirit reveals all things to the Saints — The unrepentant natural man cannot receive the things of the Spirit of God.

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ~~ordained~~^d (**foreordained-GR**) before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written (**by Isaiah**), Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit^b (**[D&C 42:17](#)**): for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, ~~but~~^c (**except he has-JST**) the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

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Chapter 3

Milk comes before meat in the Church—Men's works will be tried by fire—The Saints are the temple of God, and if they are faithful, they will inherit all things.

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ *is* God's.

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Chapter 4

Christ's ministers must be faithful — The Apostles suffer, minister, and keep the faith — The kingdom of God is not in word but in power.

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing ~~by~~^a (**against-JST**) myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring (**outcast-Wester Dictionary**) of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

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Chapter 5

The Church cannot fellowship sinners—Christ, our passover, was sacrificed for us.

1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying^a (**boasting-GR**) *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

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Chapter 6

Church members should not fight one another in the courts — The unrighteous will not be saved — True Saints are the temple of the Holy Ghost.

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded?*

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are **(not)** lawful unto me, ~~but~~ **(and)** all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. -JST

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

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Chapter 7

Paul answers special questions about marriage among those called on missions — Paul praises self-discipline.

1 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman. (if he is a missionary)

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn. **(These instructions are exceptions to the law and do not apply, It is not clear to whom Paul was sharing these instructions -DNTC2 p344)**

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

(D&C 74:1)

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the ~~servants~~^b (**slaves-GR**) of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; (**Paul taking to brethren who are full-time missionaries**)

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth ~~her~~ **(himself)** in marriage doeth well; but he that giveth ~~her~~ **(himself)** not in marriage doeth better.-JST (**full-time missionaries not to marry**)

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

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Chapter 8

There are many gods and many lords — To us there is one God (the Father) and one Lord, who is Christ.

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

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Chapter 9

Paul rejoices in his Christian liberty—He preaches the gospel to all without charge—He is all things to all men to gain converts.

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine^b (**question-GR**) me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of *the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep^a (**rigorously discipline**) ~~under~~ my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

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Chapter 10

Christ is the God of Israel and the spiritual Rock that guided them — Ancient Israel rebelled against Christ — Paul contrasts true and false sacraments.

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. ([Exodus 3:14-15](#))

5 But with many of them God was not well pleased: for they were overthrown^c (**buried-GR**) in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world ~~are~~ (**shall-JST**) come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; (**if you are watchful and prayerful**) but will with the temptation also make a way to escape, that ye may be able to bear *it*. ([Alma 34:39-40](#))

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are **(not)** lawful for me, but all things are not expedient: all things are **(not)** lawful for me, but all things edify not.-JST

24 Let no man seek his own, but every man another's *wealth*^b **(good-JST)**.

25 Whatsoever is sold in the shambles^a **(market-GR)**, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace^a **(with gratitude-GR)** be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved

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Chapter 11

Paul speaks of certain customs of hair and grooming—Heresies will arise that test and prove the faithful—The sacramental emblems are partaken in remembrance of the flesh and blood of Christ—Beware of partaking unworthily.

1 Be ye (**addressing members of the church**) followers of me (**the apostles**), even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (**Temple marriage-one is not complete or whole without the other-D&C 132**)

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ~~this~~^a **(is it-JST)** not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread^a **(the sacrament)**, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged. ([Alma 41:7](#))

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

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Chapter 12

The Holy Ghost reveals that Jesus is the Christ — Spiritual gifts are present among the Saints — Apostles, prophets, and miracles are found in the true Church.

1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say^a (**know by revelation**) that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts-[Marvin J. Ashton \(D&C 46:13-26\)](#)(**Spiritual gifts are endless in number and infinite in variety-A New Witness for the Articles of Faith-Bruce R. McConkie**), but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith (**gift from God**) by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles^b (**Greeks-GR**), whether *we be* bond^c (**slaves-GR**) or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet^a (**seek earnestly-GR**) earnestly the best gifts: and yet shew I unto you a more excellent way.

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Chapter 13

Paul discusses the high status of charity—Charity, a pure love, excels and exceeds almost all else.

1 Though I speak with the tongues of men and of angels, and have not charity ([Moroni 7:47-48](#)), I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, ([Moroni 7:46](#))

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity. ([Moroni 7:45-46](#))

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Chapter 14

People should desire spiritual gifts—Tongues and prophecy are compared—Prophecy is the greater gift—Paul says, You may all prophesy; covet to prophesy.

- 1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.
- 2 For he that speaketh in an unknown^a (**another tongue-also in every instant verses 13,14, 19, 27-JST**) tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.
- 4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.
- 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
- 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
- 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
- 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
- 10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.
- 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.
- 12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.
- 13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.
- 14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.
- 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to ~~speak~~^b (**rule or lead-JST**); but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

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Chapter 15

Christ died for our sins—He rose from the dead and was seen by many—All men will be resurrected—Paul speaks of baptism for the dead—The three degrees of glory are described—Victory over death comes through Christ.

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet^a (**adequate-GR**) to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain^a (**useless-GR**); ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man (**Adam**) *came* (**physical**) death, by man (**Christ**) *came* also the resurrection of the dead.

22 For as in Adam all die ([John 5:28-29](#)), even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial^a (**and bodies telestial**): but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another (**and the telestial, another**). -JST

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars^b (**Telestial glory**): for *one* star differeth from *another* star in glory. ([2 Cor 12:2](#))

42 So also *is* the resurrection of the dead. It is sown incorruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death^b ([Isaiah 25:8](#)) is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

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Chapter 16

Paul counsels, Stand fast in the faith; let all things be done with charity.

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet^a (**suitable-GR**) that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit^d (**behave-GR**) you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted^b (**devoted-GR**) themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss^a (**salutation-JST**).

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha^a (**Aramaic meaning 'The Lord will come'**).

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus

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New Testament-2nd Corinthians

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Reference Color Coding

Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:

Purple is Cal Stephens (**CS**),

Green is Jeff Chadwick (**JC**)

Red is Bruce R. McConkie

BD is Bible Dictionary

BMSM is the Book of Mormon Student Manual

CR is Conference Report.

DGSM is Doctrines of the Gospel Student Manual

DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie

DS is Doctrines of Salvation.

EOM is the Encyclopedia of Mormonism-BYU

GR is an alternate translation from the Greek

GS is Guide to the Scriptures

HC is the History of the Church

IV is the Inspired Version of the King James Bible

JTC is Jesus the Christ by James E. Talmage

JD is the Journal of Discourses

JST is the Joseph Smith translation of the Bible. No scripture reference given if same verse in text herein

Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass

MD is Mormon Doctrine by Bruce R. McConkie

NIBD is the New International Bible Dictionary

TG is the Topical Guide

TPJS is the Teachings of the Prophet Joseph Smith.

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The Second Epistle of Paul the Apostle to the Corinthians

(The second epistle to the Corinthians was written by Titus and Lucas-refer to end of this book of scriptures)

Chapter 1

God comforts and cares for His Saints — The Saints are sealed and given assurance by the Spirit in their hearts.

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness^a (**light mindedness-GR**)? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

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Chapter 2

Saints should love and forgive one another — They always triumph in Christ.

1 But I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

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Chapter 3

The gospel surpasses the law of Moses — Where the Spirit of the Lord is, there is liberty.

1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness^a (**boldness-GR**) of speech:

13 And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass (**mirror**) the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord. (**your image reflects in the image of Christ**)

Chapter 4

Gospel light shines on the Saints — Mortal trials are nothing as contrasted with eternal glory.

1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty^b (**disgrace-GR**), not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

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Chapter 5

Saints walk by faith and seek tabernacles of immortal glory — The gospel reconciles man to God — God's ministers carry the word of reconciliation to the world.

1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

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Chapter 6

Now is the day of salvation — God's ministers must walk uprightly and bear all things — Saints should not be unequally yoked with unbelievers.

1 We then, *as* workers together *with him*^b (**Christ-JST**), beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers (**non-members**): for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

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Chapter 7

Godly sorrow for sin leads to repentance — The sorrow of the world leads to death.

1 *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward^a (**tender-GR**) affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce therefore that I have confidence in you in all *things*.

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Chapter 8

True Saints impart of their substance to the poor — Christ, out of His poverty, brought eternal riches.

1 Moreover, brethren, we^a (**make known to you**) ~~do you to wit~~ of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

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Chapter 9

God loves and rewards a cheerful giver—Thanks be to God for His unspeakable gift.

- 1 For as touching the ministering to the saints, it is superfluous for me to write to you:
- 2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
- 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
- 4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.
- 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty^a (**gift-GR**), whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.
- 6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
- 7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.
- 8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:
- 9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
- 10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)
- 11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.
- 12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;
- 13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;
- 14 And by their prayer for you, which long after you for the exceeding grace of God in you.
- 15 Thanks *be* unto God for his unspeakable gift.

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Chapter 10

Bring every thought into obedience — Paul glories in the Lord.

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

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Chapter 11

Maintain the simplicity that is in Christ — Satan sends forth false apostles — Paul glories in his sufferings for Christ.

1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive^a (**listen to-GR**) me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I ~~burn~~^b (**anger-JST**) not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king (**of Petra 9-40 AD**) kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

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Chapter 12

Paul is caught up to the third heaven — The Lord gives men weaknesses that they may triumph over them — Paul manifests the signs of an Apostle.

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above (**about**) fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven^d (**Celestial Kingdom**).

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise (**Celestial Kingdom**), and heard unspeakable words, which it is not lawful^d (**permitted-GR**) for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn (**some unknown physical infirmity-Mortal Messiah Book 4 p394**) in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *Walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

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Chapter 13

Saints should test themselves as to righteousness — Be perfect and of one mind; live in peace.

1 This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss (**salutation-JST**).

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

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New Testament-Galatians

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Galatians Chapters

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The Epistle of Paul the Apostle to the Galatians

Chapter 1

Preachers of false gospels are accursed — Paul received the gospel by revelation — He believed, was taught, and preached to the Gentiles.

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify^a (**make known to-GR**) you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited^a (**was advancing-GR**) in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judæa which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

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Chapter 2

Paul goes to Jerusalem — He contends for the true gospel — Salvation comes through Christ.

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation^a (**hypocrisy-GR**).

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,
16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.
18 For if I build again the things which I destroyed, I make myself a transgressor.
19 For I through the law am dead to the law, that I might live unto God.
20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

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Chapter 3

God gave the gospel to Abraham — The Mosaic law was added because of transgressions — The law was a schoolmaster until Christ — The Saints are children of God by faith — All who are of the faith and baptized into Christ become Abraham's seed.

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

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Chapter 4

The Saints are children of God by adoption — Paul calls the Galatians back to Christ — He compares the two covenants.

1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant^a (**slave**), but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am ~~afraid~~^a (**concerning-GR**) of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity^a (**feebleness-GR**) of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I ~~stand in doubt~~^a **(am perplexed about-GR)** of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

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Chapter 5

Stand fast in gospel liberty—Seek faith, love, Christ, and the Spirit—The works of the flesh and the fruits of the Spirit are named.

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence^a (**cause of misery-GR**) of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

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Chapter 6

Bear one another's burdens — As you sow, so shall you reap — Be not weary in well-doing.

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: ([D&C 123:13](#)) for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶Unto the Galatians written from Rome.

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New Testament-Ephesians

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Ephesians Chapters

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The Epistle of Paul the Apostle to the Ephesians

Chapter 1

*The Saints are foreordained to receive the gospel — The gospel is to be restored in the latter days —
The Saints are sealed by the Holy Spirit of Promise — They know God and Christ by revelation.*

¶ **Written from Rome unto the Ephesians by Tychicus.-see the end of this book of scriptures**

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us (**members of the church**) with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having ~~predestinated~~^a (**foreordained-GR**)(**predestinated is false doctrine**) us unto the adoption (**D&C 25:1**) of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times (**D&C 112:30**) he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: (**JD 8:51 Orson Pratt**)

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

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Chapter 2

We are saved by grace through faith — The blood of Christ saves Jew and Gentile alike — The Church is built upon the foundation of apostles and prophets.

- 1 And you *hath he quickened*, who were dead in trespasses and sins;
- 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
- 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
- 4 But God, who is rich in mercy, for his great love wherewith he loved us,
- 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
- 6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:
- 7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.
- 8 For by grace are ye saved ([2 Nephi 25:23](#)) through faith; and that not of yourselves: *it* is the gift of God:
- 9 Not of works, lest any man should boast.
- 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
- 11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
- 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
- 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
- 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;
- 15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

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Chapter 3

The Gentiles are fellow heirs with Israel — The love of Christ surpasses all understanding.

- 1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
- 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
- 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
- 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
- 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
- 6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:
- 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
- 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
- 9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things (**except man**) by Jesus Christ:
- 10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,
- 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:
- 12 In whom we have boldness and access with confidence by the faith of him.
- 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.
- 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
- 15 Of whom the whole family in heaven and earth is named,
- 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;
- 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
- 18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;
- 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

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Chapter 4

There is one Lord, one faith, and one baptism — Apostles and prophets are essential to the Church — The Saints are exhorted to live righteously — They are sealed unto the day of redemption.

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation^b **(calling-GR)** wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists^d **(Patriarchs-TPJS p151)**; and some, pastors and teachers;

12 For **(1)** the perfecting of the saints, for **(2)** the work of the ministry, for **(3)** the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 ~~Be ye~~^a (**Can ye be**) angry, and sin not (**not sin?**): let not the sun go down upon your wrath:-JST

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

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Chapter 5

The Saints are exhorted to avoid uncleanness and walk uprightly—Husbands and wives should love each other.

- 1 Be ye therefore followers of God, as dear children;
- 2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.
- 3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
- 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. ([Galatians 5:21](#))
- 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
- 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
- 7 Be not ye therefore partakers with them.
- 8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:
- 9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)
- 10 Proving what is acceptable unto the Lord.
- 11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.
- 12 For it is a shame even to speak of those things which are done of them in secret.
- 13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.
- 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
- 15 See then that ye walk circumspectly, not as fools, but as wise,
- 16 Redeeming the time, because the days are evil.
- 17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.
- 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
- 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit (**be loyal to your husbands**) yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

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Chapter 6

Children should honor their parents — Servants and masters are judged by the same law — Saints should put on the whole armor of God.

- 1 Children, obey your parents in the Lord: for this is right.
- 2 Honour thy father and mother; (which is the first commandment with promise;)
- 3 That it may be well with thee, and thou mayest live long on the earth.
- 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
- 5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;
- 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;
- 7 With good will doing service, as to the Lord, and not to men:
- 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.
- 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.
- 10 Finally, my brethren, be strong in the Lord, and in the power of his might.
- 11 Put on the whole armour^a ([D&C 27:15-16](#)) of God, that ye may be able to stand against the wiles of the devil.
- 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.
- 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
- 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
- 15 And your feet shod with the preparation of the gospel of peace;
- 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
- 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

¶Written from Rome unto the Ephesians by Tychicus.

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Ephesians Scripture and Article References

Journal of Discourses 8:51 Orson Pratt

JD 8:51, Orson Pratt, April 8, 1860 Then, after the wicked begin to recover and get a little strength, behold and lo! the curtain of heaven will be Journal of Discourses, Vol. 8 unfolded as a scroll that is rolled up. You know how our great maps are rolled out to expose their contents to the people; and the Lord has said the heavens shall be unfolded as a scroll that is rolled up in unfolded. What will be seen when this takes place? Our Saviour, our Redeemer, will unveil his face. That Being who was born in Bethlehem – that being who has saved the world by offering his own life, how will he appear? Will he come as a common man? or how will he make his appearance? He will appear as a being whose splendour and glory will cause the sun to hide his face with shame. JD 8:51, Orson Pratt, April 8, 1860 The sun is a very glorious body; and when you look upon it, so great is the light, that you can scarcely see surrounding objects;

but the light of the sun is nothing to be compared with the glory of that personage who shall appear when the heavens shall be unveiled, or unfolded like a scroll. The light of the sun will dwindle away, and he shall hide his face with shame. Who will be with Jesus when he appears? The decree has gone forth, saying, Mine Apostles who were with me in Jerusalem shall be clothed in glory and be with me. The brightness of their countenance will shine forth with all that refulgence and fulness of splendour that shall surround the Son of Man when he appears. There will be all those personages to whom he alludes. There will be all the former-day Saints, Enoch and his city, with all the greatness and splendour that surround them: there will be Abraham, Isaac, and Jacob, as they sit upon their thrones, together with all the persons that have been redeemed and brought near unto the presence of God. All will be unfolded and unveiled, and all this will be for the wicked to look upon, as well as the righteous; for the wicked will not as yet have been destroyed. When this takes place, there will be Latter-day Saints living upon the earth, and they will ascend and mingle themselves with that vast throng; for they will be filled with anxiety to go where the Saints of the Church of the Firstborn are, and the Church of the Firstborn will feel an anxiety to come and meet with the Saints on earth, and this will bring the general assembly of the redeemed into one; and thus will be fulfilled the saying of Paul, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." JD 8:51 – p.52, Orson Pratt, April 8, 1860 About the same time that the Latter-day Saints are quickened, (not immortalized,) there will be Saints that have slumbered and slept for ages, and they are to be quickened and taken up into the heavens. Now the wicked are to see all these things; and if power of language could be given to them, what would they say? They would turn to the rocks and the mountains, and say, O mountains and rocks, fall upon us and hide us from the presence of Him that sits upon the throne, and from the wrath of the Lamb. And I have no doubt but they will have the power to say it. But they must endure the sight. After which, they must be consumed according to that which is spoken, and the heathen nations must be redeemed, and the way be prepared for the Lord to dwell upon the earth. The mortal Saints will then be transfigured and

sanctified, but not immortalized. They will be prepared for the millennial reign. The tables will then be spread, and the Latter-day and Former-day Saints will be together to partake of the sacrament just as it is this afternoon, only more perfectly prepared. JD 8:52, Orson Pratt, April 8, 1860

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Teachings of the Prophet Joseph Smith p151

The Evangelist

An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, etc. (June 27, 1839.) DHC 3:379-381.

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New Testament-Philippians

Ken Jones Commentary K [Return to](#) **Master Table of Contents**

Reference Color Coding

Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:

Purple is Cal Stephens (**CS**),

Green is Jeff Chadwick (**JC**)

Red is Bruce R. McConkie

BD is Bible Dictionary

BMSM is the Book of Mormon Student Manual

CR is Conference Report.

DGSM is Doctrines of the Gospel Student Manual

DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie

DS is Doctrines of Salvation.

EOM is the Encyclopedia of Mormonism-BYU

GR is an alternate translation from the Greek

GS is Guide to the Scriptures

HC is the History of the Church

IV is the Inspired Version of the King James Bible

JTC is Jesus the Christ by James E. Talmage

JD is the Journal of Discourses

JST is the Joseph Smith translation of the Bible. No scripture reference given if same verse in text herein

Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass

MD is Mormon Doctrine by Bruce R. McConkie

NIBD is the New International Bible Dictionary

TG is the Topical Guide

TPJS is the Teachings of the Prophet Joseph Smith.

Philippians Chapters

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The Epistle of Paul the Apostle to the Philippians

¶It was written to the Philippians from Rome by Epaphroditus-see end of book of scriptures

Chapter 1

All that happened to Paul furthered the gospel cause—Our conduct should be worthy of the gospel.

1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

7 Even as it is meet^a(**right**) for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation^b(**strengthening**) of the gospel, ye all are partakers of my grace.-GR

8 For God is my record^a(**witness**), how greatly I long after you all in the bowels^b(**affections**) of Jesus Christ. -GR

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve^a(**put to the test**) things that are excellent; that ye may be sincere^a(**spotless**) and without offence till the day of Christ; -GR

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot^A (**know-GR**) not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

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Chapter 2

Saints should be of one mind and one spirit—Every knee will bow to Christ—Saints must work out their salvation—Paul faces martyrdom with joy.

1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God: ([CR](#)
[October 1984-Boyd K. Packer](#))

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name^a ([D&C 76:110](#)) of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear (**awe, reverence**) and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.
19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.
20 For I have no man likeminded, who will naturally care for your state.
21 For all seek their own, not the things which are Jesus Christ's.
22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.
23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.
24 But I trust in the Lord that I also myself shall come shortly.
25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants.
26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.
27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.
28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
29 Receive him therefore in the Lord with all gladness; and hold such in reputation:
30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

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Chapter 3

Paul sacrifices all things for Christ—True ministers set examples of righteousness.

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung^c (**refuse-GR**), that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead^a (**just-JST**).

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize^b (**eternal life-DNTC 2:541**) of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is their* belly, and ~~whose~~ (who-JST) glory ~~is~~ in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile^b (**humble-GR**) body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

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Chapter 4

Stand fast in the Lord—We believe in being honest, true, and chaste.

1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yokefellow^a (**associate-GR**), help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing^b (**don't be unduly concerned about anything-GR**); but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased^a (**humble-GR**), and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate^a (**participate-GR**) with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.
17 Not because I desire a gift: but I desire fruit that may abound to your account.
18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.
19 But my God shall supply all your need according to his riches in glory by Christ Jesus.
20 Now unto God and our Father *be* glory for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren which are with me greet you.
22 All the saints salute you, chiefly they that are of Cæsar's household.
23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶It was written to the Philippians from Rome by Epaphroditus.

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New Testament-Colossians

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Colossians Chapters

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The Epistle of Paul the Apostle to the Colossians

Chapter 1

Redemption comes through Christ—He created all things, is in the image of God, and is the Firstborn of the Father.

¶Written from Rome to the Colossians by Tychicus and Onesimus.-refer to the end of this scripture book

- 1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,
- 2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.
- 3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
- 4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,
- 5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;
- 6 Which is come unto you, as^a **(in all generations of the world-JST)** ~~it is in all the world;~~ and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:
- 7 As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;
- 8 Who also declared unto us your love in the Spirit.
- 9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
- 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
- 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
- 12 Giving thanks unto the Father, which hath made us meet^b **(qualified us-GR)** to be partakers of the inheritance of the saints in light:
- 13 Who hath delivered us from the power of darkness **(from the world where spiritual darkness reigns-DNTC 3:24)**, and hath translated *us* into the kingdom of his dear Son:
- 14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:
16 For by him were all things created^b ([Hebrews 2:9-10](#), [John 1:3](#)), that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
17 And he is before all things, and by him all things consist.
18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.
19 For it pleased *the Father* that in him should all fulness dwell;
20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.
21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled
22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:
23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;
24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:
28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:
29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

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Chapter 2

*The fulness of the Godhead dwells in Christ — Beware of being deceived by the traditions of men —
The handwriting against us was nailed to the cross of Christ.*

1 For I would that ye knew what great conflict^a (**anguish-GR**) I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

[Return to](#) **Colossians Table of Contents**

Chapter 3

Some lives are hidden with God in Christ — The Saints are told to be holy and to serve the Lord Jesus Christ.

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead^a (**unto sin**), and your life is hid with Christ in God ***(calling and election has been made sure-DNTC 3:34).**

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.
21 Fathers, provoke not your children *to anger*, lest they be discouraged.
22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;
24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

[Return to](#) **Colossians Table of Contents**

Chapter 4

The Saints are told to be wise in all things—Luke and others greet the Colossians.

1 Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶Written from Rome to the Colossians by Tychicus and Onesimus.

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New Testament-1st Thessalonians

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1st Thessalonians Chapters

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The First Epistle of Paul the Apostle to the Thessalonians

Chapter 1

The gospel comes both in word and in power.

¶The first *epistle* unto the Thessalonians was written from Athens

1 Paul, and Silvanus, and Timotheus, unto^a **(the servants of God the Father and our Lord Jesus Christ unto-JST)**

) the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

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Chapter 2

True ministers preach in a godly manner—Converts are the glory and joy of missionaries.

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed^a (**found worthy-GR**) of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail^a (**toil-GR**): for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway^b (**always-GR**): for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

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Chapter 3

The Saints are told to perfect that which is lacking in their faith.

1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved^a (**perturbed-GR**) by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

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Chapter 4

The Saints are told to be holy, sanctify themselves, and love one another — The Lord will come, and the dead will rise.

1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond^a (**take advantage of-GR**) and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth^a (**rejects-GR**), despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study^a (**endeavor earnestly-GR**) to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them ~~which~~ (**who remain unto the coming of the Lord, who-JST**) are asleep.

16 For the Lord himself shall descend from heaven with a shout^b (**cheer-GR**), with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
17 Then we which are alive *and* remain shall be caught up together with them in the clouds^a (**with them who remain-JST**), to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

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Chapter 5

The Saints will know the season of the Second Coming of Christ — Live the way Saints should live — Rejoice evermore — Do not despise prophesyings.

1 But of the times and the seasons, brethren, ye have no need that I write unto you.
2 For yourselves know perfectly that the day^a (**Millennium**) of the Lord so cometh as a thief in the night.
3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
6 Therefore let us not sleep, as *do* others; but let us watch and be sober^c (**vigilant, circumspect-GR**).
7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.
8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
10 Who died for us, that, whether we wake or sleep, we should live together with him.
11 Wherefore comfort^a (**exhort-GR**) yourselves together, and edify one another, even as also ye do.
12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort^c (**encourage, console**) the feeble-minded^d (**faint-hearted, despondent**), support the weak, be patient toward all *men*. **-GR**

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance^b (**kinds-GR**) of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss^a (**salutation-JST**).

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶The first *epistle* unto the Thessalonians was written from Athens

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New Testament-2nd Thessalonians

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2nd Thessalonians Chapters

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The Second Epistle of Paul the Apostle to the Thessalonians

Chapter 1

¶The second *epistle* to the Thessalonians was written from Athens.

At His Second Coming, the Lord Jesus will take vengeance upon the ungodly.

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed^c (**2nd Coming**) from heaven with his mighty angels,

8 In flaming fire^a (**End of the World-element shall melt with fervent heat [D&C 101:24-26](#)**) taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction^c (**Sons of Perdition**) from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

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Chapter 2

Apostasy is to precede the Second Coming — The gospel prepares men for eternal glory.

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit (**prophecy**), nor by word (**preaching**), nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day* (**2nd Coming**) *shall not come*, except **(1)**there come a falling away first, and **(2)** that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God (**Satan**) sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked^a (**lawless one**) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning (**pre-earth life**) chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

Chapter 3

Pray for the triumph of the gospel cause — Paul preaches the gospel of work — Be not weary in well-doing.

1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil^a (**from Satan-GR**).

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power^a (**authority-GR**), but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶The second *epistle* to the Thessalonians was written from Athens.

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1st Timothy Chapters

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The First Epistle of Paul the Apostle to Timothy

¶The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

Chapter 1

Counsel is given to teach true doctrine only—Christ came to save repentant sinners.

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothy, *my own son in the faith:* Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved^a (**missed the mark-GR**) have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers^d (**kidnappers-GR**), for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious^e (**violent-GR**): but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

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Chapter 2

We should pray for all people — Christ is our Mediator — Women should dress modestly — Women are blessed in childbearing and are admonished to continue in faith, charity, and holiness.

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity^f (**truth-GR**).

8 I will^a (**desire-GR**) therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness^d (**modesty**) and sobriety; not with broided^e (**braided**) hair, or gold, or pearls, or costly array; -**GR**

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

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Chapter 3

Qualifications are given for bishops and deacons — Great is the mystery of godliness.

- 1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.
- 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;
- 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;
- 4 One that ruleth well his own house, having his children in subjection with all gravity;
- 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)
- 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.
- 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.
- 8 Likewise *must* the deacons *be* grave^c (**honorable-GR**), not double tongued, not given to much wine, not greedy of filthy lucre;
- 9 Holding the mystery of the faith in a pure conscience.
- 10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
- 11 Even so *must* *their* wives *be* grave^c (**honorable-GR**), not slanderers, sober, faithful in all things.
- 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. (**deacons had to be married**)
- 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.
- 14 These things write I unto thee, hoping to come unto thee shortly:
- 15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground^c (**foundation-GR**) of the truth.
- 16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

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Chapter 4

Paul describes the latter-day apostasy — Christ is the Savior of all men, especially of those who believe.

1 Now the Spirit speaketh expressly, that in the latter times^a (**Last Days**) some shall depart from the faith (**apostasy**), giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared (**as**) with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature^a (**creation**) of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little^a (**a little while-GR**): but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation^c (**behavior**), in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. (**Elders**)

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

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Chapter 5

Saints are to care for their worthy poor—Policies concerning elders are given.

- 1 Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren;
- 2 The elder women as mothers; the younger as sisters, with all purity.
- 3 Honour widows that are widows indeed.
- 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.
- 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.
- 6 But she that liveth in pleasure is dead while she liveth.
- 7 And these things give^a (**instruct-GR**) in charge, that they may be blameless.
- 8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.
- 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,
- 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.
- 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
- 12 Having damnation, because they have cast off their first faith.
- 13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
- 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.
- 15 For some are already turned aside after Satan.
- 16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged^b (**burdened down-GR**); that it may relieve them that are widows indeed.
- 17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

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Chapter 6

The love of money is the root of all evil — Fight the good fight of faith — Do not trust in worldly riches.

1 Let as many servants^a (**slaves-GR**) as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting^b (**obsessed-GR**) about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred^d (**wandered-GR**) from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science^b (**disputations of what is falsely called knowledge-GR**) falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

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2nd Timothy Chapters

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The Second Epistle of Paul the Apostle to Timothy

¶The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

Chapter 1

Christ brings immortality and eternal life through the gospel — Be strong in the faith.

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form^a (**example**) of sound^b (**uncorrupted**) words, which thou hast heard of me, in faith and love which is in Christ Jesus. -GR

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

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Chapter 2

Christ gives eternal glory to the elect — Shun contention and seek godliness.

- 1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.
- 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
- 3 Thou therefore endure hardness^a (**afflictions-GR**), as a good soldier of Jesus Christ.
- 4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.
- 5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.
- 6 The husbandman that laboureth must be first partaker of the fruits.
- 7 Consider what I say; and the Lord give thee understanding in all things.
- 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
- 9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.
- 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
- 11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:
- 12 If we suffer^a (**remain constant-GR**), we shall also reign with *him*: if we deny *him*, he also will deny us:
- 13 If we believe not^a (**are unfaithful-GR**), *yet* he abideth faithful: he cannot deny himself.
- 14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words^a (**dispute not about words, or trivialities-GR**) to no profit, *but* to the subverting of the hearers.
- 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth^b (**setting forth without distortion-GR**).
- 16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.
- 17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;
- 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.
- 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.
- 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth^a (**clay-GR**); and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

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Chapter 3

Paul describes the apostasy and perilous times of the last days — The scriptures guide man to salvation.

- 1 This know also, that in the last days perilous times shall come.
- 2 For men shall be lovers of their own selves(**self centered**), covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
- 3 Without natural affection, trucebreakers, false accusers^d (**slanderers-GR**), incontinent (**lack self control**), fierce (**cruel to others**), despisers of those that are good,
- 4 Traitors (**apostates**), heady^b (**reckless**), highminded^c (**conceited**), lovers of pleasures more than lovers of God;-GR
- 5 Having a form of godliness, but denying the power thereof: from such turn away.
- 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
- 7 Ever learning^a (**philosophies of men**), and never able to come to the knowledge of the truth.
- 8 Now as Jannes and Jambres (**sorcerers not mentioned in the Old Testament**) withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.
- 9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.
- 10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
- 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.
- 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.
- 13 But evil men and seducers^a (**cheats**) shall wax worse and worse, deceiving, and being deceived.
- 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;
- 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- 16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect^b (**suited, ready, complete-GR**), throughly furnished unto all good works.

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Chapter 4

¶The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

Paul gives a solemn charge to preach the gospel in a day of apostasy — Paul and all Saints are assured of exaltation.

1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they (**members**) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.
(**false doctrine**)

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered (**sacrificed**), and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. (**they long for the day when Jesus will come**)

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood^a (**opposed-GR**) our words.

16 At my first answer^a (**defense-GR**) no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve^a (**save, rescue-GR**) *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

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New Testament-Titus

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Titus Chapters

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The Epistle of Paul to Titus

¶It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

Chapter 1

Eternal life was promised before the world began — The qualifications of bishops are given — Unto the pure, all things are pure.

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot^a (**debauchery or insubordination-GR**) or unruly.

7 For a bishop must be blameless, as the steward of God; not self willed^c (**arrogant-GR**), not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men^b (**what is good-GR**), sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies^a (**lazy gluttons-GR**).

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
15 Unto the pure **(let)** all things ~~are~~ **(be)** pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.-JST
16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

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Chapter 2

Saints should live righteously, deny ungodliness, and seek the Lord.

1 But speak thou the things which become sound doctrine:
2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
4 That they may teach the young women to be sober, to love their husbands, to love their children,
5 *To be* discreet, chaste, **(house-GR)** keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
6 Young men likewise exhort to be sober minded.
7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,
8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again^b **(arguing against, opposing, contradicting-GR)**;
10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
11 For the grace of God that bringeth salvation hath appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

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Chapter 3

Saints must live righteously after baptism.

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers^b (**not quarrelsome-GR**) , *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours^a (**our people-GR**) also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

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New Testament-Philemon

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The Epistle of Paul to Philemon

¶Written from Rome to Philemon, by Onesimus a servant.

Chapter 1

The gospel changes a servant into a brother.

1 Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow labourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication^a (**fellowship-GR**) of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels^a (**affections, compassion-GR**) of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind^a (**assent, suggestion-GR**) would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶Written from Rome to Philemon, by Onesimus a servant.

New Testament-Hebrews

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Hebrews Chapters

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<u>11</u>	<u>12</u>	<u>13</u>							

The Epistle of Paul the Apostle to the Hebrews

¶Written to the Hebrews from Italy by Timothy.

Chapter 1

The Son is in the express image of the person of the Father — Christ is the Only Begotten Son and thus above the angels.

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; ([John 1:3](#), [Col 1:16](#))

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Chapter 2

Jesus came to suffer death and save men — He came to make reconciliation for the sins of the people.

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of angels*; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted^a (**subjected to trial-GR**), he is able to succour them that are tempted.

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Chapter 3

Christ is the Apostle and High Priest of our profession—Jesus, being the Son, is more than a servant—Now is the time and the day of our salvation.

- 1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
- 2 Who was faithful to him (**God**) that appointed him, as also Moses *was faithful* in all his house.
- 3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- 4 For every house is builded by some *man*; but he that built all things *is* God.
- 5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.
- 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,
- 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
- 9 When your fathers tempted me, proved me, and saw my works forty years.
- 10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.
- 11 So I swear in my wrath, They shall not enter into my rest.)
- 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief (**lacking of faith**), in departing (**falling away**) from the living God.
- 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
- 14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;
- 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.
- 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.
- 17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom swore he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

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Chapter 4

The gospel was offered to ancient Israel — Saints enter into the rest of the Lord — Though tempted in all points, Jesus was without sin.

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth^a (**decrees-GR**) a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities^a (**unable to sympathize with our frailties; imperfections-GR**); but was in all points tempted like as *we are*, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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Chapter 5

For a man to hold the priesthood, he must be called of God as was Aaron — Christ was a priest forever after the order of Melchizedek — Jesus Christ is the Author of eternal salvation.

1 For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way^b **(straying, wandering-GR)**; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; **(verse 7 and 8 allude to Melchisedec not to Christ-JST)**

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

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Chapter 6

Let us go on to perfection — The sons of perdition crucify Christ anew — God swears with an oath that the faithful will be saved.

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. ([2 Peter 2:21](#))

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet^a (**suitable, fit, proper**) for them by whom it is dressed^b (**cultivated, tilled**), receiveth blessing from God: **-GR**

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear^a (**confirm by an oath-GR**) by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

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Chapter 7

The Melchizedek Priesthood brings exaltation and administers the gospel — It is received with an oath and covenant — The superiority of the Melchizedek Priesthood over the Aaronic Priesthood is explained — Salvation comes through the intercession of Christ.

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 **(Which order was-JST)** Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. ([Psalms 110:4](#))

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

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Chapter 8

Christ offered Himself as a sacrifice for sin — God promised to make a new covenant with Israel.

1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For ~~if (while) he (Christ was) were on earth (he offered for a sacrifice his own life for the sins of the people), he should not be a priest, seeing that~~ there are priests that offer gifts according to the law:-JST

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For *this is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

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Chapter 9

The Mosaic ordinances prefigured Christ's ministry—Christ is the Mediator of the new covenant.

1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all (**Holy of holies-GR**);

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure^a (**type, similitude-GR**) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament^c (**replace testament with covenant in this verse as well as verses 16, 17, 18, and 20-JST**), that by means of death,

for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator ^c **(victim-JST)**.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end^b **(the Meridian of time-JST)** ~~of the world~~ hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

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Chapter 10

We are sanctified by the shedding of the blood of Christ — The superiority of His sacrifice is explained — Those who fall from grace through willful sin are damned — The just will live by faith.

1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 *This is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, boldness^a (**license, authority-GR**) to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled^d (**purified-GR**) from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another to provoke (**incitement to do good**) unto love and to good works: ([D&C 108:7](#))

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite^b (**insult-GR**) unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition^b (**ruin, destruction-GR**); but of them that believe to the saving of the soul.

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Chapter 11

By faith we understand the word and work of God — The faith of the ancients was centered in Christ — By faith, men subdued kingdoms, wrought righteousness, and worked miracles.

1 Now faith is the substance^b (**assurance**) of things hoped for, the evidence^d (**proof**) of things not seen. –GR, ([Alma 32:21](#), [Ether 12:6](#))

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear (**reverence for God**), prepared an ark to the saving of his house; by the which he (**warned and**) condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing^d ([1 Nephi 4:6](#)) whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles (**tents**) with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country^a (**homeland-GR**).

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper^b (**handsome-GR**) child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by *dryland*: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better^b **(the first-JST)** resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect^a **(but made perfect through their suffering-JST)**.

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Chapter 12

Whom the Lord loves He chastens — God is the Father of spirits — To see God, follow peace and holiness — Exalted Saints belong to the Church of the Firstborn.

1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? **(have eternal life)**

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised^b **(disciplined-GR)** thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

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Chapter 13

Marriage is honorable—Christ is the same everlastingly—Paul explains how the Saints are to offer acceptable sacrifices.

1 Let brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your ~~conversation~~ (consecrations-JST) be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered ~~without~~^d (**outside of-GR**) the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶Written to the Hebrews from Italy by Timothy.

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New Testament-James

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James Chapters

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The General Epistle of James

The author of this book of scripture is generally attributed to James the half-brother of Jesus ([BD](#))

Chapter 1

If any of you lack wisdom, let him ask of God — Resist temptation — Be doers of the word — James explains how to recognize pure religion.

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers^a (**many afflictions and-JST**) temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace^a (**beauty of its appearance-GR**) of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity^b (**overabundance of malice, evil-GR**) of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law (**doctrine**) of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from^s (**the vices of-JST**) the world.

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Chapter 2

God has chosen the poor of this world who are rich in faith — Salvation is gained by keeping the whole law — Faith without works is dead.

1 My brethren, have not^a **(with partiality-GR)** the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile^b **(dirty-GR)** raiment;

3 And ye have respect to him that weareth the gay^a **(splendid-GR)** clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial^a **(judges)** in yourselves, and are become ~~judges of~~ evil **(in your)** thoughts? **-JST**

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

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Chapter 3

By governing the tongue, we gain perfection—Heavenly wisdom is pure, peaceable, and full of mercy.

1 My brethren, ~~be not many masters~~^a (**strive not for the mastery-JST**), knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor^a (**helmsman-GR**) listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil^b (**uncontrollable-GR**), full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not^b (**do not assume superiority over-GR**), and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

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Chapter 4

Wars are born of lusts — The friends of the world are the enemies of God — Sin is failure to walk in the light we have received.

1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you (**have no power over you-DNTC 3:266**).

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted^a (**Endure hardship, suffer harrasment-GR**), and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoyce in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

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Chapter 5

Misery awaits the wanton rich — Await the Lord's coming with patience — The elders are to anoint and heal the sick.

1 Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth eaten.

3 Your gold and silver is cankered; and the rust^c (**venom, poison-GR**) of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

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Characteristics of the Righteous

1. Patient in affliction- [James 1:3](#)
2. Praying in faith- [James 5:16](#)
3. Mastering ourselves-[James 1:19-20](#)
4. Doing good works-[James 1:27](#), [2:17](#), [2:22](#)

New Testament-1st Peter

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1st Peter Chapters

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The First Epistle General of Peter

Chapter 1

The trial of our faith precedes salvation — Christ was foreordained to be the Redeemer.

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was ~~foreordained~~^b (**having been foreknown-GR**) before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

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Chapter 2

Converts are newborn babes in Christ—He is the chief cornerstone—Saints hold a royal priesthood and are a peculiar people—Saints are in subjection to the laws of man.

1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk (**pure doctrine**) of the word, that ye may grow thereby:

3 If so be ye have tasted^a (**experienced-GR**) that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively^a (**living-GR**) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded^d (**ashamed, disappointed-GR**).

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward^c (**crooked, wicked-GR**).

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable^d (**pleasing, gracious-GR**) with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

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Chapter 3

Husbands and wives should honor each other — Saints should live by gospel standards — Christ preached to the spirits in prison.

1 Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation^c (**conduct-JST**) of the wives;

2 While they behold your chaste conversation^b (**conduct-JST**) *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek^b (**gentle, mild, forgiving-GR**) and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection^c (**obedient, submissive to-GR**) unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement^b (**dismay, consternation-GR**).

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. ([D&C 121:42](#))

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful^d (**tenderhearted, compassionateGR**), *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer^b (**give a defense-GR**) to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation^b (**conduct-JST**) in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison; (**Jesus did not go among the ungodly-D&C 138:20**)

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

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Chapter 4

Peter explains why the gospel is preached to the dead — Saints should speak as the oracles of God — The righteous will be tried and tested in all things.

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. ([Mark 12:25](#))

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity^a (**preventeth a**) ~~shall cover the~~ multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

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Chapter 5

The elders are to feed the flock of God — Humility and godly graces lead to perfection.

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth^c (**opposes, is adverse to**) the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished^b (**endured by-GR**) in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

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2nd Peter Chapters

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The Second Epistle General of Peter

Written by the Apostle Peter

Chapter 1

Peter urges the Saints to make their calling and election sure—Prophecy comes by the power of the Holy Ghost.

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like^e **(equally-GR)** precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses^b ([Matthew 17:1-9](#)) of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we (**Peter, James & John**) were with him in the holy mount.

19 We have also a more sure^b (**knowledge of the**) word of prophecy; whereunto (**which word of prophecy**) ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: -JST

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

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Chapter 2

False teachers among the Saints are damned — Lustful Saints will perish in their own corruption.

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily (**secretly**) shall bring in damnable heresies, even denying the Lord that bought them (**through the atonement**), and bring upon themselves swift destruction. ([D&C 76:99-102](#))

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked^b (**oppressed by the outrageous behavior of the lawless-GR**):

8 (For that righteous man dwelling among them, in seeing and hearing, vexed^a (**oppressed, afflicted-GR**) *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure^c (**entice, entrap-GR**) through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants^b (**slaves-GR**) of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. ([Hebrews 6:4-6](#))

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

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Chapter 3

Some in the latter days will doubt the Second Coming — The elements will melt at the coming of the Lord.

1 This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the **(corruptible-JST)** works that are therein shall be burned up.

11 *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking **(unto and preparing for the day of the coming of the Lord-JST)**~~for~~ ~~and hasting unto the coming of the day of God~~, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account^a (**count, regard-GR**) *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before^a (**the things which are coming-JST**), beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

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1st John Chapters

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The First Epistle General of John

Chapter 1

Tradition assigns the author of the two Epistles of John to John the Apostle ([BD p715](#))

The Saints gain fellowship with God by obedience — We must confess our sins to gain forgiveness.

- 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
- 2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)
- 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.
- 4 And these things write we unto you, that your joy may be full.
- 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
- 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
- 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
- 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
- 9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.
- 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

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Chapter 2

Christ is our Advocate with the Father — We know God by obedience — Love not the world — Anti-Christ's will come in the last days.

1 My little children, these things write I unto you, that ye sin not. And if any man sin (), we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments. ([John 17:3](#))

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but^a (**it is the same commandment-JST**) ~~an old commandment~~ which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing^a (**was of old ordained of God and-JST**) is true in him and in you: because the darkness is past^c (**passing away-GR**), and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction^a (**anointing-GR**) from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also*.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

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Chapter 3

The sons of God will become like Christ — Love for others is required to gain eternal life — Obedience ensures us an answer to our prayers.

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever^b (**continueth in sin-JST**) ~~sinneth~~ hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that ~~committeth~~^a (**continueth in -JST**) sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not ~~commit~~^b (**continue in-JST**) sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue^a (**only-JST**); but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

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Chapter 4

Try the spirits—God is love and dwells in those who love Him.

1 Beloved, believe not every spirit, but try^a (**prove by trial-GR**) the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time^a (**except them who believe-JST**). If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

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Chapter 5

Saints are born of God through belief in Christ—Water, blood, and the Spirit testify of Christ—Belief in Christ is required in order to gain eternal life.

1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous^c (**burdensome,oppressive-GR**).

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he (**Christ**) that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. (**By the birth process God bears witness of the atonement of his Son**)

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record^c (**testimony-GR**) that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God ~~sinneth not~~^b (**continueth not in sin-JST**); but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

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The Second Epistle of **John**

Chapter 1

John rejoices because the children of the elect lady are true and faithful.

1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

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New Testament-3rd John

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The Third Epistle of John

Chapter 1

John commends Gaius for his help to those who love the truth.

1 The elder unto the wellbeloved Gaius, whom I love in the truth.
2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.
3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.
4 I have no greater joy than to hear that my children walk in truth.
5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;
6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:
7 Because that for his name's sake they went forth, taking nothing of the Gentiles.
8 We therefore ought to receive such, that we might be fellowhelpers to the truth.
9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.
10 Wherefore, if I come, I will remember his deeds which he doeth, prating (**foolishly talking**) against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.
11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.
12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.
13 I had many things to write, but I will not with ink and pen write unto thee:
14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

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New Testament-Jude

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The General Epistle of **Jude**

Written by the brother of James the Just being the half- brother of Jesus ([Wikipedia source](#))

Chapter 1

Contend for the faith—Some angels kept not their first estate—Michael disputed about the body of Moses—Enoch prophesied of the Second Coming—Mockers will come in the last days.

1 Jude (**1/2 brother of Jesus**), the servant of Jesus Christ, and brother of James (**1/2 brother of Jesus**), to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate ([Rev 12:4](#)), but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. (**Core=Korah, the leader of the rebellion against Moses** [Numbers 16:8-11](#)) ([BDp722](#))

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch (**Book of Enoch-see Book of Moses in the Pearl of Great Price**) also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage^d (**profit, gain-GR**) .

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

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New Testament-Revelation

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Revelation Chapters

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The Revelation of St John the Divine

Book written by the Apostle John when he was a prisoner of Rome and banned to the Greek Isle of Patmos (a penal colony) - A truly barren island, I have been there!-KGJ

The title of this book of scripture "Revelation" is actually Apocalypse which in Greek means "The uncovering or Unveiling" and the disclosure of knowledge (i.e.) a lifting of the veil or revelation

"The book of Revelation is one of the plainest books God ever caused to be written" Joseph Smith (TPJS p290)-Good luck with that!-KGJ-This commentary should help a lot!

Chapter 1

Chapter Commentary Introduction ([GD](#))

Christ chooses some as kings and priests unto God — Christ will come again — John sees the risen Lord.

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: ([GD](#))

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 John to the seven (**servants who are the presiding officers over the seven-JST**) churches (**which John had jurisdiction over-DNTC3 p436**) which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come ([D&C 68:6](#)); and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, ([GD](#))

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he (**Christ**) cometh with clouds (**glory with 10,000 thousands of his saints-JST**); and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. ([GD](#))

8 I am Alpha and Omega^a ([D&C 35:1](#)), the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. ([GD](#))

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. ([GD](#))

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ([GD](#))

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. ([GD](#))

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; (**see verse 20 below**)

13 And in the midst of the seven candlesticks *one* like unto the Son of man (**Christ**), clothed with a garment (**robes of the holy priesthood-DNTC3 p443**) down to the foot, and girt about the paps with a golden girdle. ([GD](#))

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes^a ([D&C 110:3](#)) *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice^a (**click D&C 110:3 link above**) as the sound of many waters.

16 And he had in his right hand seven stars(**the presiding officers of the seven congregations-DNTC3 p444**): and out of his mouth went a sharp two edged sword (**justice and mercy, the word of God**): and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: ([GD](#))

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. ([GD](#))

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels (**servants-JST**) of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

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Chapter 2

He who overcomes will gain eternal life, avoid the second death, inherit the celestial kingdom, and rule many kingdoms.

1 Unto the angel^a **(servant, the presiding officer -JST)** of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; [\(GD\)](#)

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: [\(GD\)](#)

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love^a [\(D&C 4:1-7\)](#). [\(GD\)](#)

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. [\(GD\)](#)

6 But this thou hast, that thou hatest the deeds of the Nicolaitans^a **(those who want their names on the records of the church, but do not want to devote themselves to the gospel with full purpose of heart-DNTC3 p446)**, which I also hate. [\(GD\)](#)

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. [\(GD\)](#)

8 And unto the ~~angel~~ **(servant, the presiding officer -JST)** of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; [\(GD\)](#)

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. [\(GD\)](#)

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. [\(GD\)](#)

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. [\(GD\)](#)

12 And to the angel **(servant, the presiding officer -JST)** of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; [\(GD\)](#)

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam^a ([2 Peter 2:15](#)), who taught Balac (a king of Moab in Moses day- [NUM 22-24](#)) to cast a stumblingblock before the children of Israel, (1) to eat things sacrificed unto idols, and (2) to commit fornication. ([GD](#))

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna^b (**Bread of Life**), and will give him a white stone^d(**Urim and Thummim**) ([D&C 130:10-11](#))(and a white stone is given to each of those that come into the celestial kingdom, whereon is a new name written), and in the stone a new name written(not necessarily the new name from the Temple), which no man knoweth saving he that receiveth *it*. ([GD](#))

18 And unto the angel (servant, the presiding officer -JST) of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; ([GD](#))

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death (**those who follow false teachings die spiritually** DNTC3 p453); and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. ([GD](#))

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron^a (**the word of God-1 Nephi 11:25**); as the vessels of a potter shall they be broken to shivers: even as I received of my Father. [\(GD\)](#)

28 And I will give him (**Christ**) the morning star. (**the place where Jesus dwells**) [\(GD\)](#)

29 He that hath an ear, let him hear what the Spirit saith unto the churches. (**this message is for all saints of all ages-DNTC3 p453**)

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Chapter 3

Chapter Commentary Introduction [\(GD\)](#)

He who overcomes will retain his name in the book of life, reach godhood, and be with Jesus as He is with the Father.

1 And unto the angel^b (**servant, the presiding officer -JST**) of the church in Sardis write; These things saith he that hath ~~the seven Spirits of God, and~~ the seven stars (**the seven servants of God-JST**); I know thy works, that thou hast a name that thou livest, and art dead. [\(GD\)](#)

2 Be watchful, and strengthen ~~the things~~ (**those who-JST**) ~~which~~ remain, that are ready to die: for I have not found thy works perfect before God. [\(GD\)](#)

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. [\(GD\)](#)

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. [\(GD\)](#)

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life (**containing the names of those who shall inherit eternal life-DNTC3 p455**), but I will confess his name before my Father, and before his angels. [\(GD\)](#)

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel (**servant, the presiding officer -JST**) of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; ([GD](#))

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. ([GD](#))

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. ([GD](#))

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. ([GD](#))

11 Behold, I come quickly^a ([D&C 87:8](#), **2nd Coming**): hold that fast (**the iron rod being the Gospel**) which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. (**God's name is God, to have his name written on a person is to identify that person as a god. How can it be said more plainly? Those who gain eternal life become gods! DNTC p458, [D&C 132:19-20](#) ([GD](#))**)

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel (**servant, presiding officer-JST**) of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; ([GD](#))

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. (**Good, upright decent members of the church who do not put first in their lives the things of God's earthly kingdom-DNTC3 p460**) ([GD](#))

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ([D&C 58:29](#)) ([GD](#))

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: ([GD](#))

18 I counsel thee to buy of me (**the price is obedience to the laws and ordinances of the gospel**) gold tried in the fire (**Salvation gained by withstanding the fiery trials of mortality**), that thou mayest be rich; and white raiment (**garments of the holy priesthood**), that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye salve (**repent and receive the companionship of**

the Holy Spirit so that your spiritual eyes might be opened and your whole body filled with light - [Matthew 6:22](#)), that thou mayest see. -DNTC3 p461

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. ([GD](#))

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. ([GD](#))

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. ([GD](#))

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

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Chapter 4

Chapter Commentary Introduction ([GD](#))

John sees the celestial earth, the throne of God, and all created things worshipping the Lord.

1 After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. ([GD](#))

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat (**God the Father**) on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. ([GD](#))

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders^c ([D&C 77:5](#)) sitting, clothed in white raiment; and they had on their heads crowns of gold. ([GD](#))

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits^b (**servants**) of God. ([GD](#))

6 And before the throne *there was* a sea of glass^a ([D&C 77:1](#)) like unto crystal: and in the midst of the throne, and round about the throne (**were the 24 elders -JST**), were four beasts^c ([D&C 77:2-3](#)) full of eyes before and behind. ([GD](#))

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. ([GD](#))

8 And the four beasts had each of them six wings (**representation of power to move, [D&C 77:4](#)**) about *him*; and *they were* full of eyes (**light and knowledge, [D&C 77:4](#)**) within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. ([GD](#))

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, ([GD](#))

10 The four and twenty elders ([D&C 77:5](#)) fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns (**from kings and rulers**) before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

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Chapter 5

John sees the book sealed with seven seals, and he sees those people redeemed out of every nation — He hears every creature praising God and the Lamb.

1 And I saw in the right hand of him (**God the Father**) that sat on the throne a book written within and on the backside, sealed^b ([D&C 77:6](#)) with seven seals. (**7,000 years**) ([GD](#))

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? ([GD](#))

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. ([GD](#))

4 And I (**John**) wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda (**Christ**), the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. ([GD](#))

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb^a (**Christ**) as it had been slain, having seven (**twelve**) horns (**symbol of power**) and (**twelve**) seven eyes, which are the seven (**twelve**) Spirits (**sevants-Apostles**) of God sent forth into all the earth. ([GD](#))

7 And he came and took the book out of the right hand of him that sat upon the throne. (**Christ takes the book from the Father**)

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours^a (**incense**), which are the prayers of saints. ([GD](#))

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we (**the saints**) shall reign on the earth. ([GD](#))

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; (**virtually infinite number**)

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. ([GD](#))

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. [\(GD\)](#)

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

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Chapter 6

Christ opens the six seals, and John sees the events therein — In the fifth seal, he sees the Christian martyrs; and in the sixth, he sees the signs of the times.

1 And I saw when the Lamb opened one of the seals (**1st seal Adam to Enoch**), and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. [\(GD\)](#)

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. [\(GD\)](#)

3 And when he had opened the second seal (**Enoch to Noah**), I heard the second beast say, Come and see. [\(GD\)](#)

4 And there went out another horse *that was* red (**war and bloodshed**): and *power* was given to him that sat (**Satan**) thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. [\(GD\)](#)

5 And when he had opened the third seal (**Abraham to Moses**), I heard the third beast say, Come and see. And I beheld, and lo a black horse (**death and mourning**); and he that sat on him had a pair of balances (**scarcity**) in his hand. [\(GD\)](#)

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley (**food to feed animals and eaten by the destitute**) for a penny; and *see* thou hurt not the oil and the wine. (**preserve enough so the human family does not perish**) [\(GD\)](#)

7 And when he had opened the fourth seal (**1000 BC - 0**), I heard the voice of the fourth beast say, Come and see. [\(GD\)](#)

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. (**about 1000 BC**) [\(GD\)](#)

9 And when he had opened the fifth seal (0-1000 AD), I saw (blood of members of the church) under (around) the altar the souls of them that were slain for the word of God, and for the testimony which they held: (GD)

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (GD)

11 And white robes (robes of Sanctification and Holiness) were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants (Joseph and Hyrum Smith) also and their brethren, that should be killed as they *were*, should be fulfilled. (GD)

12 And I beheld when he had opened the sixth seal (GD) (1000 AD-2000 AD), and, lo, there was a great earthquake (GDa); and the sun became black as sackcloth of hair, and the moon became as blood (GDb); (this hasn't happened yet, after the 6th seal is opened)

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. (cosmic disturbance)

14 And the ~~heaven departed~~^a (heavens opened) as a scroll^a (is opened) when it is rolled together; and every mountain and island ~~were~~ (was) moved out of ~~their~~ (its) places.-JST (GD)

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man (the wicked), hid themselves in the dens and in the rocks of the mountains; (GD)

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: (GD)

17 For the great day of his wrath is come; and who shall be able to stand? (only the righteous) (GD)

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Chapter 7

Chapter Commentary Introduction ([GD](#))

John also sees in the sixth seal the Restoration of the gospel, the sealing of the 144,000, and the hosts of the exalted from all nations.

1 And after these things I saw four angels^a ([D&C 77:8, 10](#)) standing on the four corners of the earth (**covers all nations**), holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. ([GD](#))

2 And I saw another angel^a ([D&C 77:9](#)) ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, ([GD](#))

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. ([GD](#))

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel. ([GD](#))

5 Of the tribe of Juda were sealed ([GD](#)) twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. ([GDa](#))

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. (**no tribe of Dan because idolatrous and warlike**)

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I (**John**) beheld, ([GD](#)) and, lo, a great multitude, which no man could number, (**millions**) of all (**1**) nations, and kindreds (**2**), and people (**3**), and tongues (**4**), stood before the throne, and before the Lamb, clothed ([GDa](#)) with white robes (**sanctified**), and palms in their hands (**symbol of victory**); ([D&C 76:67](#), [D&C 107:55](#))

10 And cried with a loud voice, saying, Salvation to our God (**they praise Jesus**) which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. ([D&C 109:77](#))

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? (**Calling and Election made sure**) ([GD](#))

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed^c ([3 Nephi 27:19](#)) their robes, and made them white in the blood of the Lamb. ([GD](#))

15 Therefore are they before the throne of God, and serve him day and night in his temple (**Temples open 24 hours a day in the future**): and he that sitteth on the throne shall dwell among them. ([Spencer W. Kimball, Ensign, January 1977, p7](#))

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. ([GD](#))

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. ([GD](#))

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Chapter 8

John sees fire and desolation poured out during the seventh seal and preceding the Second Coming.

1 And when he (**John**) had opened the seventh seal, there was silence in heaven about the space of half an hour. ([GD](#))

2 And I saw the seven angels which stood before God; and to them were given seven trumpets. ([GD](#))

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. ([GD](#))

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer ([GD](#)), and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. ([GDa](#))

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. ([GD](#))

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; ([GD](#))

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; ([GD](#))

11 And the name of the star is called Wormwood (**means bitter herb**): and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. ([GD](#))

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! ([GD](#))

Chapter 9

Chapter Commentary Introduction ([GD](#))

John also sees the wars and plagues poured out during the seventh seal and before the Lord comes.

1 And the fifth angel sounded, and I saw a star (**Satan**) fall from heaven unto the earth: and to him was given the key of the bottomless pit^b (**of the abyss-GR**). ([GD](#))

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke (**every evil influence**) of the pit. ([GD](#))

3 And there came out of the smoke locusts (**wicked men**) upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. ([GD](#))

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. ([GD](#))

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. ([GD](#))

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. ([GD](#))

12 One woe is past; *and*, behold, there come two woes more hereafter. ([GD](#))

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, ([GD](#))

14 Saying to the sixth angel which had the trumpet, Loose the four angels **(4 of Satan's mighty angels are loosed to influence and lead in that final war which shall slay the third part of men.-DNTC3 p503)** which are bound in the great river Euphrates. [\(GD\)](#)

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. [\(GD\)](#)

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. [\(GD\)](#)

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. [\(GD\)](#)

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: [\(GD\)](#)

21 Neither repented they of their murders, nor of their sorceries (**drug users**), nor of their fornication, nor of their thefts.

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Chapter 10

John seals up many things relative to the last days—He is commissioned to participate in the restoration of all things.

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: **(beautiful individual- metaphorical expression)** [\(GD\)](#)

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, [\(GD\)](#)

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders **(seven angels-DNTC3 p505)** uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. [\(GD\)](#)

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, [\(GD\)](#)

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. [\(GD\)](#)

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book **(containing a mission and ordinance for John to gather the tribes of Israel-DNTC3 p506)** which is open in the hand of the angel which standeth upon the sea and upon the earth. [\(GD\)](#)

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up **(signifies that John is partaking of the Bread of Life being Jesus Christ-DNTC3 p507)**; and it shall make thy belly bitter **(caused John to despair and have sorrow of soul because of the judgements and plagues promised to the wicked-DNTC3 p507)**, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up^a [\(D&C 77:14\)](#); and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. **(John will do this)** [\(GD\)](#)

Chapter 11

Chapter Commentary Introduction ([GD](#))

In the last days, two prophets will be slain in Jerusalem — After 3½ days, they will be resurrected — Christ will reign over all the earth.

1 And there was given me (**John**) a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. (**after the Temple is built**) ([GD](#))

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city (**Jerusalem**) shall they tread under foot forty *and* two months. ([GD](#))

3 And I (**Christ**) will give *power* unto my two witnesses (**members of the 12 apostles or 1st Presidency-DNTC3 p509**), and they shall prophesy a thousand two hundred *and* threescore days (**3 years 5 months**), clothed in sackcloth. ([GD](#))

4 These are the two olive trees, and the two candlesticks ([Zechariah 4:11-14](#), **represent the two witnesses defined in verse 3 above. Perhaps they shall symbolically provide oil for the lamps of those who go forth to meet the Bridegroom**) standing before the God of the earth. ([GD](#))

5 And if any man will (**try to**) hurt them, (**1**) fire proceedeth out of their mouth, and (**1**) (**2**) devoureth their enemies: and (**3**) if any man will hurt them, he must in this manner be killed. ([GD](#))

6 These have power to (**4**) shut heaven, that it rain not in the days of their prophecy: and (**5**) have power over waters to turn^a ([Exodus 7:17-21](#)) them to blood, and (**6**) to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. (**the Jews?**) ([GD](#))

8 And their dead bodies *shall lie* in the street of the great city (**Jerusalem**), which spiritually is called Sodom and Egypt, where also our Lord was crucified. ([GD](#))

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

(GD)

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. (GD)

16 And the four and twenty elders (D&C 77:5), which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. (GD)

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

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Chapter 12

Chapter Commentary Introduction ([GD](#))

John sees the imminent apostasy of the Church—He also sees the War in Heaven in the beginning when Satan was cast out—He sees the continuation of that war on earth.

1 And there appeared a great wonder in heaven; a woman^b ([LDS Church-D&C 5:14](#)) clothed (**represents glory surrounding**) with the sun, and the moon under her feet, and upon her head a crown of twelve stars([Apostles-DNTC3 p517](#)) ([GD](#))

2 And she being with child (**the kingdom of our God and his Christ-DNTC3 p516**) cried, travailing in birth, and pained to be delivered. ([GD](#))

3 And there appeared another wonder in heaven; and behold a great red dragon (**Satan**), having seven heads and ten horns (**Satan appears in various forms symbolically-DNTC3 p517**), and seven crowns upon his heads. ([GD](#))

4 And his tail drew the third part^a ([D&C 29:36-38](#)) (on this planet-DNTC3 p517) of the stars of heaven, and did cast them to the earth (**they will never have physical bodies**): and the dragon stood before the woman which was ready to be delivered,~~for~~ (ready-JST) to devour her child as soon as it was born. ([GD](#))

5 And she brought forth a man child, who was to rule all nations with a rod of iron^a (**word of God-1 Nephi 11:25**): and her child (**Kingdom of God, see verse 2 above**) was caught up unto God, and to his throne. ([GD](#))

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore ~~days~~ years (1260 years-JST). ([GD](#))

7 And there was war in heaven: Michael (**name means who is like God-BD**) and his angels fought against the dragon; and the dragon fought (**against Michael**) and his angels, ([GD](#))

8 And prevailed not; neither was their place found any more in heaven. (**cast to earth**)

9 And the great dragon (**Satan**) was cast out, that old serpent (**is cunning and sly**), called the Devil (**slanderer**), and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. ([D&C 76:28-32](#)) ([GD](#))

10 And I heard a loud voice (**clear and distinct**) saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ([GD](#))

11 And they (**Michael and his angels**) overcame him (**Satan**) by the **(1)** blood of the Lamb, and **(2)** by the word of their testimony; and **(3)** they loved not their lives unto the death. ([GD](#))

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. ([GD](#))

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman (**the church of Jesus Christ**) which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness (**spiritual refuge**), into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. ([GD](#))

15 And the serpent cast out of his mouth (**filthy**) water as a flood after the woman, that he might cause her to be carried away of the flood. (**this dispensation-verses 15-17**)

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood (**false doctrine**) which the dragon cast out of his mouth. (**thru the Book of Mormon**)

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed (**active and faithful members**), which keep the commandments of God, and have the testimony of Jesus Christ. ([GD](#))

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Chapter 13

Chapter Commentary Introduction (GD)

John sees fierce-looking beasts that represent degenerate earthly kingdoms controlled by Satan — The devil works miracles and deceives men.

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. (GD)

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon (**Satan-DNTC3 p521**) gave him his power, and his seat, and great authority. (GD)

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. (GD)

4 And they worshipped the dragon (**Satan**) which gave power unto the beast (**selected kingdoms of the world loyal to Satan-DNTC3 p521**): and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? (GD)

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. (GD)

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (GD)

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. (GD)

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.(GD)

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, (GD)

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [\(GD\)](#)

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [\(GD\)](#)

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six. **(the number 6 is imperfect in Hebrew and means rotten, 666 means triple rotten!)** [\(GD\)](#)

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Chapter 14

Chapter Commentary Introduction ([GD](#))

The Lamb will stand upon Mount Zion — The gospel will be restored in the last days by angelic ministry — The Son of Man will harvest the earth.

1 And I looked, and, lo, a Lamb^a ([D&C 133:18](#)) stood on the mount Sion^b ([Zion-Moses 7:18](#)), and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. **(God's name is God. To have his name written on a person is to identify that person as a god-DNC3 p458) (Sealed to eternal life) ([GD](#))**

2 And I heard a voice from heaven ([D&C 84:2-4](#)), as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps **(beautiful music):**

3 And they sung as it were a new song (**a heavenly choir**) ([D&C 84:98:102](#)) before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. **(learn doctrine in the song) ([GD](#))**

4 These are they which were not defiled with women; for they are virgins **(lived law of chastity)**. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. ([GD](#))

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I (**John the Revelator**) saw another angel (**the angel Moroni-DNTC3 p530**) fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth ([D&C 133:36-38](#)), and to every nation, and kindred, and tongue, and people, ([GD](#))

7 Saying with a loud voice, Fear God, and give glory (**honor**) to him; for the hour (**short period of time**) of his judgment (**2nd coming**) is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. **(our all powerful creator)**

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead **(signifies ownership by Satan)**, or in his hand **(mark of slavery)**, ([GD](#))

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. ([GD](#))

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest ([D&C 84:20-24](#)) from their labours ([Alma 40:12](#)); and their works do follow them. ([Alma 34:32-34](#))([D&C 42:45-46](#))([Psalms 116:15](#))([GD](#))

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man^a (**Man**), having on his head a golden crown, and in his hand a sharp sickle.(**symbol of harvest, day of judgement**) ([GD](#))

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. ([D&C 4:1-7](#), [D&C 6:3](#))

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped (**both righteous and unrighteous by going to nations with our missionaries**).

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. (**verses 17-20 addresses the harvest of the unrighteous-DNTC3 p536**)

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

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Chapter 15

Chapter Commentary Introduction ([GD](#))

Exalted Saints praise God in celestial glory forever.

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues (**discussed in Rev chapters 16, 17, 18**); for in them is filled up the wrath of God. ([GD](#))

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. ([GD](#))

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. ([GD](#))

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: ([GD](#))

6 And the seven angel s came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. ([GD](#))

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke (**glory**) from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

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Chapter 16

Chapter Commentary Introduction ([GD](#))

God pours out plagues upon the wicked — The nations assemble for Armageddon — Christ comes, islands flee, and mountains cease.

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath ([D&C 29:19](#) ? DNTC3 p504) of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome^a (**evil**) and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image. ([GD](#))

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea. ([GD](#))

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. ([GD](#))

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. ([GD](#))

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. ([GD](#))

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. ([GD](#))

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth ((**keep scared**) his garments, lest he walk naked (**penalty for Temple guards who fall asleep at their post**), and they see his shame.

16 And he (**God**) gathered them together (**the wicked**) into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake (**earthquake moves continents together again-Ezekiel 38:17-20**), such as was not since men were upon the earth, so mighty an earthquake, *and* so great. (**GD**)

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. (**GD**)

20 And every island fled away, and the mountains were not found. (**GD**)

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent (**about 75 lb-BD**): and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (**GD**)

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Chapter 17

John is shown that Babylon the great, the mother of harlots and abominations, has become established throughout the earth.

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: **(GD)**

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT^B **(Church of the Devil), THE MOTHER OF HARLOTS)(false churches) AND ABOMINATIONS OF THE EARTH. (GD)**

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration^c **(astonishment, wonder-GR).**

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. **(GD)**

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. **(GD)**

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains **(the 7 hills of Rome?-DNTC3 p554)**, on which the woman sitteth. **(GD)**

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. **(GD)**

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. ([GD](#))

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. ([GD](#))

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth. ([GD](#))

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Chapter 18

Chapter Commentary Introduction (GD)

The Saints are called out of Babylon lest they partake of her sins — She falls and is lamented by her supporters.

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. (GD)

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold^b (**ward, prison-GR**) of every foul spirit, and a cage^c hold^b (**ward, prison-GR**) of every unclean and hateful bird. (GD)

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. (GD)

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (D&C 133:14-15) (GD)

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously^a (**wantonly, riotously-GR**), so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her. (GD)

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, (GD)

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: (GD)

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, (GD)

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, [\(GD\)](#)

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. [\(GD\)](#)

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; [\(GD\)](#)

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

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Chapter 19

The marriage supper of the Lamb is made ready — The testimony of Jesus is the spirit of prophecy — Christ is King of Kings and Lord of Lords.

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia(**praise ye Jehovah**); Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants (**Saints-JST**) at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever. (**GD**)

4 And the four and twenty elders (**D&C 77:5, Rev 11:16**) and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. (**GD**)

5 And a voice came out of the throne, saying, Praise our God, all ye his servants (**Saints-JST**), and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent (**all powerful**) reigneth.

7 Let us (**saints**) be glad and rejoice, and give honour to him: for the marriage (**Millennium**) of the Lamb (**the atonement**) is come, and his wife (**His Church**) hath made herself ready. (**GD**)

8 And to her was granted that she should be arrayed in fine linen^a (**Matthew 22:11-14**), clean and white (**pure**): for the fine linen is the righteousness of saints.

9 And he (**an angel-DNTC3 p564**) saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservants, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (**GD**)

11 And I saw heaven opened, and behold a white (**white=victory**) horse (**a symbol of war**); and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. (**GD**)

12 His eyes *were* as a flame of fire (**they penetrate**), and on his head *were* many crowns (**He reigns over many kingdoms-DNTC3 p567**); and he (**Jesus**) had a name (**not clear what this name means**) written (as with all glorified beings, our Lord has a new name

in celestial exaltation-[DNTC3 p567](#)), that no man knew, but he himself. (a white stone ([Rev 2:17](#)) will become a Urim and Thummim to each individual who receives one whereby things pertaining to a higher order of kingdom will be made known; And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it.--- [D&C 130:10-11](#))

13 And he *was* clothed^a ([D&C 133:48-51](#)-a red robe) with a vesture dipped in blood: and his name is called The Word of God. ([GD](#))

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he (**the God of Judgement**) should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. ([GD](#))

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. ([GD](#))

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; ([GD](#))

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*^a (**who fight against the Lamb-JST**), *both* free and bond, both small and great. (**millions of dead bodies!**)

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. ([GD](#))

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword^a (**word-JST**) of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

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Chapter 20

Satan is bound during the Millennium — The Saints will then live and reign with Christ — The dead stand before God and are judged out of the books according to their works.

1 And I saw an angel (**the angel Michael being Adam-the 7th angel** [D&C 88:110-112](#)) come down from heaven, having the key of the bottomless pit (**the depths of Hell-DNTC3 p570**) and a great chain in his hand. ([GD](#))

2 And he (**Michael**) laid hold on the dragon, that old serpent, which is the Devil, and Satan (**adversary, spoiler, slanderer**), and bound him a thousand years, ([D&C 29:11](#), [D&C 101:28](#))

3 And cast (**threw**) him (**Satan**) into the bottomless pit (**after the war involving the Battle of Armageddon-See [Q&A with Bruce R. McConkie](#) 2nd item**), and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: (**Satan kept in the pit by the righteousness of his Saints- [1 Nephi 22:26](#)**) and after that he must be loosed a little season. (**some unrighteous LDS will break the seal of Satan and let him out**)

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned (**ruled**) with Christ a thousand years. ([GD](#))

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. (**This does not apply to the resurrection of the just who come forth in the morning of the 1st resurrection that will meet Jesus at his Second Coming-MD p640**) ([GD](#))

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. ([GD](#))

7 And when the thousand years are expired, Satan shall be loosed out of his prison, ([GD](#))

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. (**there are two battles of Gog and Magog. The 1st battle, identified as the battle of Armageddon, concludes when Satan is bound for 1000 years. The second battle of Gog and Magog is when Satan is loosed after the 1000 years of being bound and defeated a second and final time**)([D&C 88:111-116](#))

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. (**post Millennial battle-D&C 88:111-116**)

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him (**Christ-DNTC3 p575**) that sat on it, from whose face the earth and the heaven fled away (**the earth converted to a celestial sphere-DNTC3 p575**); and there was found no place for them (**the wicked**).

12 And I saw the dead, small and great, stand before God (**Essentially the judgement of the wicked dead-DNTC3 p576**); and the books^e (**scriptures and records of the church-DNTC3 p578-579**) were opened: and another book was opened, which is *the book* of life (**our own life-DNTC3 p578**): and the dead were judged out of those things which were written in the books, according to their works. (**GD**)

13 And the sea gave up the dead which were in it; and death (**those who inherit Telestial glory and Sons of Perdition-DNTC3 p579**) and hell delivered up the dead which were in them: and they were judged every man according to their works (**Eccl 12:14**). (**GD**)

14 And death and hell were cast into the lake of fire. This is the second death. (**Perdition-D&C 76:33, 88:35**)(**GD**)

15 And whosoever was not found written in the book of life was cast into the lake of fire.

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Chapter 21

Those who overcome will be sons of God — The earth attains its celestial glory.

1 And I saw a new heaven and a new earth (**earth returned to it's paradisiacal state during the Millennium and then receives it's celestial glory-([GS](#), [DGSM](#))**): for the first heaven and the first earth were passed away; and there was no more sea. (**continents rejoined together-DNTC3 p580**)([GD](#))

2 And I John saw the holy city, new Jerusalem (**located at Independence, Missouri-[GS](#)**), coming down from God out of heaven (**Enoch's city, with its translated inhabitants now in their resurrected state, shall return, as a New Jerusalem, to join with the city of the same name which has been built upon the American continent-DNTC3 p581**), prepared as a bride adorned for her husband. ([GD](#))

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. ([GD](#))

4 And God **(1)** shall wipe away all tears from their eyes; and **(2)** there shall be no more death, **(3)** neither sorrow, **(4)** nor crying, **(5)** neither shall there be any more pain: for the former things are passed away. ([GD](#))

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God (**The Father**), and he shall be my son. (**we will be joint heirs with Christ**)([GD](#))

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (**not Perdition, heirs of the Telestial Kingdom-[D&C 76:81-89](#), [103-106](#), [MD p520](#)**)

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. (**The Saints in the Church**)

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, ([GD](#))

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; ([GD](#))

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels **(the angels are guarding sentinels, see verse 27 below-DNTC3 p587)**, and names written thereon, which are *the names* of the twelve tribes of the children of Israel (**---those who as the 144,000 high priest “follow the Lamb whitersoever he goeth” –[Rev 14:1-4](#)**):

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. **(GD)**

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel. **(GD)**

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. **(GD)**

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. **(GD)**

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it. **(GD)**

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life. **(D&C 88:2)**

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Chapter 22

The Saints will reign in celestial splendor—Christ will come, and men will be judged—Blessed are they who keep His commandments.

1 And he shewed me a pure river of water of (**eternal**) life, clear as crystal, proceeding out of the throne of God and of the Lamb. (**source of all light, truth and power**) ([GD](#))

2 In the midst of the street of it, and on either side of the river, *was there* the tree^a ([1 Nephi 8:1-11](#)) of life (**the fruit of eternal life. To eat thereof is to inherit eternal life in the kingdom of God.-DNTC3 p447**), which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. ([GD](#))

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it (**the earth**); and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads (**signifies our ownership by God**). ([GD](#))

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever (**Every man who reigns in celestial glory is a God to his domains-TPJS p374**). (**reign signifies administration in God's Kingdom**)

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants (**prophets-DNTC3 p590**) the things which must shortly be done.

7 Behold, I (**Christ**) come quickly (**in a quick manner**): blessed *is* he that keepeth the sayings of the prophecy of this book. (**DNTC3 p590**) ([GD](#))

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. ([Luke 4:8](#))

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. (**God wants us to understand the truths revealed to John and recorded in the Book of Revelation-DNTC3 p591**) ([GD](#))

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. ([GD](#))

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. ([D&C 101:32-34](#))

13 I am Alpha (**beginning**) and Omega (**end**), the beginning and the end, the first and the last. ([GD](#))

14 Blessed *are* they that do ([D&C 42:29](#)) his commandments, **(1)** that they may have right to the tree of life (**atonement**), and **(2)** may enter in through the gates into the city. ([D&C 132:19-20](#)) ([GD](#))

15 For without (**the city walls**) *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie ([Romans 1:24-25](#)).

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star. (**preeminent above all-Job 38:7**)([GD](#))

17 And the Spirit and the bride say, Come (**unto Christ-DNTC3 p593**). And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add^a ([Deut 4:2-3](#)) unto these things (**Book of Revelation**), God shall add unto him the plagues that are written in this book: ([GD](#))

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (**lose eternal life**), and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

The End

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Revelation Scripture and Article References

Revelation 1

Introduction

If you think Paul and Isaiah are hard to understand, then what about the book of Revelation? The beasts, visionary imagery, and endless symbolism make this one of the most difficult books of scripture to understand. Well, not for Joseph Smith. He said, "The book of Revelation is one of the plainest books God ever caused to be written." (Teachings of the Prophet Joseph Smith, 290)

With all due respect to the Prophet, he had an advantage over the rest of us. Sure it's easy to understand if you have seen the same things that John did! Sure it's easy to sort out the beasts and plagues if you have had the mysteries of heaven opened to your view on a regular basis. For the rest of us, the book may not be "one of the plainest books" of scripture, but the Prophet kindly explained many, many passages of John's vision so that we cannot miss the big picture. Without such prophetic insight, the rest of the world has been at a loss to correctly interpret this profound and important book. With the Prophet's help and a fair portion of the spirit of prophecy and revelation, the book of Revelation can become plain to the understanding of any who studies it.

"In response to the question, 'Are we expected to understand the book of Revelation?' **Elder Bruce R. McConkie** stated:

'Certainly. Why else did the Lord reveal it? The common notion that it deals with beasts and plagues and mysterious symbolisms that cannot be understood is just not true. It is so far overstated that it gives an entirely erroneous feeling about this portion of revealed truth. Most of the book-and it is no problem to count the verses so included-is clear and plain and should be understood by the Lord's people. Certain parts are not clear and are not understood by us-which, however, does not mean that we could not understand them if we would grow in faith as we should. The Lord expects us to seek wisdom, to ponder his revealed truths, and to gain a knowledge of them by the power of his Spirit.' ("Understanding the Book of Revelation," Ensign, September 1975, 87)" (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 11.)

Gerald N. Lund

"When the Holy Spirit becomes our confirming guide, we can come to better understand the revelation John received...John did not write Revelation for the nonmember or even the investigator. He wrote for the Saints and assumed that his readers would have a good knowledge of gospel principles, the plan of salvation, the scriptures, and scriptural symbols. (See Rev. 1:1, 4, 11; Rev. 3:22.) He often mentions things in passing, and it is clear he assumes his readers will know them...The broader our knowledge of the gospel and the scriptures, the plainer the Book of Revelation becomes." ("Seeing the Book of Revelation As a Book of Revelation," Ensign, Dec. 1987, 47, 49)

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Rev. 1:1 to shew unto his servants things which must shortly come to pass

Joseph Smith

"The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham, or Jesus, only so far as is plainly represented by John, and clearly set forth by him. John saw that only which was lying in futurity and which was shortly to come to pass. See Rev. 1:1-3, which is a key to the whole subject." (Discourses of the Prophet Joseph Smith, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 247 - 248.)

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Rev. 1:5 Jesus Christ...washed us from our sins in his own blood

Bruce R. McConkie

"From John's writings we learn that the only way the saints can overcome the world and escape the wiles of Satan is 'by the blood of the Lamb, and by the word of their testimony.' (Rev. 12:11.) It was John also who saw the angelic hosts around the throne of God, worshiping him and the Lamb, and heard the angelic elder ask: 'What are these which are arrayed in white robes? and whence come they?' He it was who then heard the heavenly pronouncement: 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' (Rev. 7:9-14.) And it was John who saw our Lord coming in power and great

glory in the last days, and, lo, 'he was clothed with a vesture dipped in blood.' (Rev. 19:13.)

"But certainly one of the greatest of all proclamations on the atoning blood of Christ the Lord is his own words, given to the Nephites as he ministered among them in resurrected glory. Speaking of the law which the Father of us all has given to mankind, the Risen Lord said: 'And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.' (3 Ne. 27:19-20.)" (The Promised Messiah: The First Coming of Christ [Salt Lake City: Deseret Book Co., 1978], 254.)

Rev. 1:5-6 Jesus Christ...hath made us kings and priests unto God

"The temple ceremony pertains to exaltation and eternal life, and references in the New Testament show that the members of the Church at that time knew that. For example, Peter reminded the Saints that they had been given 'all things that pertain unto life and godliness, ... Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature. ...' (2 Pet. 1:3-4.) Paul spoke of obtaining a 'crown of righteousness' (2 Tim. 4:8), and of the saints becoming 'heirs of God and joint-heirs with Christ.' (Rom. 8:17.) And John wrote of the faithful becoming 'kings and priests unto God' to 'reign on the earth.' (Rev. 1:6; Rev. 5:10.) In the Church we recognize these as matters pertaining to the higher ordinances of the gospel that are administered in the temple.

"That such things are mentioned repeatedly in the New Testament epistles is significant, because these epistles were not written for nonmembers but were of a regulatory nature directed to the branches of the Church. The manner in which these items are presented in the epistles, without explanation, is indicative that the persons to whom the epistles were written were already familiar with the doctrines. Consequently, those in the Church today who are familiar with temple ordinances can understand from these epistles that the saints in the New Testament times had the

same temple blessings and ordinances." (Robert J. Matthews, "I Have a Question," Ensign, Sept. 1974, 50)

Joseph Fielding Smith

"We are informed that if we are worthy of exaltation we are to become like our Father in heaven and our Elder Brother, Jesus Christ. We are to become priests and kings (Rev. 1:6 and 5:10), and are to have dominion and be given rule. This means responsibility. Now, it is a self-evident truth, that if we do not use the talents given us now and do not exercise the responsibility we have received in this life, that we will not be prepared or worthy to exercise authority and have responsibility there." (The Way to Perfection [Salt Lake City: Genealogical Society of Utah, 1949], 224.)

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Rev. 1:7 every eye shall see him, and they also which pierced him

A careful student might ask a good question like, "How could those who had pierced Christ (i.e. those responsible for the judgment and crucifixion of Jesus) see Christ at his Second Coming? Certainly, those souls will not be resurrected until after the Millenium as is taught in the scriptures. How then could they see Christ come to earth if they are in Spirit Prison? Perhaps John is referring to the Jews as a people and not to those who were responsible for his death 2000 years earlier."

The wicked who were responsible for Christ's death will see Christ at his Second Coming, either because they are brought forth according to the scripture (DC 88:100-101), or because they witness it from spirit prison.

Orson Pratt

"Jesus will come in a cloud, or as is expressed here in the 40th chapter of Isaiah-'The glory of the Lord will be revealed and all flesh shall see it together.' It is also expressed in the revelations of St. John, that when he comes in a cloud every eye shall see him, and they also which pierced him." #Rev. 1:7 It seems then that the second advent of the Son of God is to be something . . . accompanied with great power and glory, something that will not be done in a small portion of the earth like Palestine, and seen only by a few; but it will be an event that will be seen by all-all flesh shall see the glory of the Lord; when he reveals himself the second time, every eye, not only those living at that

time in the flesh, in mortality on the earth, but also the very dead themselves, they also who pierced him, those who lived eighteen hundred years ago, who were engaged in the cruel act of piercing his hands and his feet and his side, will also see him at that time. (JD, March 26, 1876, 18:170.)" (Roy W. Doxey, comp., Latter-day Prophets and the Doctrine and Covenants [Salt Lake City: Deseret Book Co., 1978], 3: 374.)

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Rev. 1:8 I am Alpha and Omega

Jeffrey R. Holland

"These [first and last] letters from the Greek [alphabet] suggest the universal role of Jesus from the beginning of the world to its end. But he ought to be Alpha and Omega in the particular as well-our personal beginning and our individual end-that model by which we shape our journey of three score years and ten, and the standard by which we measure it at its conclusion.

"In every choice we make, he ought to be our point of reckoning, our charted course, our only harbor ahead. He should be for us individually what he is for all men collectively-the very brackets of existence, the compass of our privilege. We should not stray outside him. We should not want to try. I am Alpha and Omega." ("Whom Say Ye That I Am?" Ensign, Sept. 1974, 7)

Rev. 1:8 the beginning and the ending

"Jesus said, 'I am ... the beginning and the ending.' (Rev. 1:8.) He is the end of sorrow and the end of guilt. He is the end of pain, death, suffering, sin, and tears. He is the beginning of joy, life, and peace. He is the beginning of healing, truth, and fulfillment. He is the end of mourning, the beginning of comfort." (S. Michael Wilcox, "The Beatitudes-Pathway to the Savior," Ensign, Jan. 1991, 20)

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Rev. 1:9 I John...am your brother, and companion in tribulation

"The book of Revelation, written by John, was...written in sorrow-from the lonely circumstance of exile: 'I John, who also am your brother, and companion in tribulation ... was in the isle that is called Patmos.' (Rev. 1:9.) But perhaps even more powerful

than the physical separation and loneliness John felt as he wrote was the spiritual isolation he suffered. We can sense it as we read his words, for John did not write in a time of success, but of gloom. The young, struggling gospel kingdom was beset upon from all sides. The Saints were hunted, persecuted, slain. But more distressingly, the Church was being ravished from within by false teachings. Undoubtedly the loneliness and sorrows John felt as he beheld the struggles of the beleaguered Church contributed strongly to the passion in his words as he wrote what he saw. Then, trying to communicate the scenes viewed in revelation, John wrote of the trials and glories of the earth's future in powerful and starkly beautiful terms." (Lenet H. Read, "How the Bible Came to Be: Part 3, A New Word Is Added to the Old," Ensign, Mar. 1982, 18)

Rev. 1:9 the isle that is called Patmos

"Patmos is a small, roughly butterfly-shaped volcanic island southwest of the Turkish city of Ephesus. It measures about ten by five miles...The writings of Pliny note that under Rome a number of islands were used as penal settlements...Today, though no longer fertile, the island boasts a population of about 2,400 fishing families.

"The revelation came while John was serving time in that penal colony. He notes that his crime was declaring 'the word of God, and for the testimony of Jesus Christ' (Rev. 1:9, KJV). The exact nature of his punishment is unknown, but it consisted at least in part of banishment." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 3.)

David O. McKay

"When John had spent several years at Ephesus, a cruel Roman emperor, during his persecution of the Church, arrested him, had him carried to Rome, condemned him to death, and had him plunged into boiling oil. John's life being preserved through the power of God, he was then banished to Patmos. All that John says about it is that he was '... in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.' (Rev. 1:9.) It is quite evident from this that he had been persecuted for his belief in the gospel and for his unwavering testimony of the life, death, and resurrection of Jesus Christ. He was probably the last living witness of the Savior's miracles and teachings. Perhaps that is why he was banished. But wicked men could not banish the testimony he had borne. That was planted in the hearts of thousands of

sincere believers and, like seeds sown in fertile soil, would grow and bear rich harvests for ages to come.

"...Upon the death of Domitian, the cruel emperor who had banished him, the Apostle was permitted to return to Ephesus, where he continued his preaching, writing, and testimony." (Gospel Ideals: Selections from the Discourses of David O. McKay [Salt Lake City: Improvement Era, 1953], 243-244)

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Rev. 1:10 in the Spirit on the Lord's day

You know you're having a good Sabbath when you are "in the Spirit on the Lord's day." That sounds like a good goal for every Sabbath.

James E. Talmage

"The Savior rose from the tomb on the first day of the week; and that particular Sunday, as also the next, was rendered forever memorable by the bodily visitation of the resurrected Lord to the assembled Apostles and others. To the believers in the crucified and risen Savior Sunday became the Lord's Day (Rev. 1:10), and in time took the place of Saturday as the weekly Sabbath in the Christian churches.

"The Church of Jesus Christ teaches that Sunday is the acceptable day for Sabbath observance, on the authority of direct revelation specifying the Lord's Day as such. In this, a new dispensation, and verily the last-the Dispensation of the Fulness of Times-the law of the Sabbath has been reaffirmed unto the Church. It is to be noted that the revelation, part of which follows, was given to the Church on a Sunday (August 7th, 1831.)" (The Vitality of Mormonism [Boston: Gorham Press, 1919], 331 - 332.)

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Rev. 1:11 send it unto the seven churches which are in Asia

"The immediate recipients of the writing known as Revelation were seven churches in Asia designated by the Lord himself (1:4, 11). The reason why these particular churches were singled out is not made clear. It was not because there were no other branches of the church in Asia, for we know from the New Testament that there were saints in Troas (Acts 20:6-12), Colossae (Colossians 1:12), and Hierapolis (Colossians

4:13). Nor could it be that these seven were the more important cities in Asia, for while Ephesus, Smyrna, and Pergamos were cities of some size and note, Thyatira and Philadelphia were small and quite insignificant.

"If John spent the last years of the first century as a resident of Ephesus, as many have supposed, he would have been familiar with the seven churches. Moreover, his ecclesiastical position as an apostle would have given him the authority to address these churches in the manner in which he did. Sir William Ramsay, a renowned scholar of New Testament geography, once noted that all seven of the cities to whom John addressed the revelation lay on a great circular road that anciently ran through Asia. If one were to start at Ephesus and travel to the others in the order in which they were named, he would travel along this circular route.

"While we know that there were other branches of the church in Asia, it may be that by the time of John's revelation on Patmos, the apostasy had eliminated all but these seven as faithful branches. Writing just before his death (A.D. 68), Paul told Timothy that 'all they which are in Asia [are] turned away from me' (2 Timothy 1:15). Even the seven branches (A.D. 95), it would seem, had things of which they needed to repent. Ephesus, in particular is told by the Lord, 'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' (Revelation 2:5)" (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 450)

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Rev. 1:13-16 one like unto the Son of man

Bruce R. McConkie

"Appearances of Jehovah to prophets and righteous men have been many. Three of them deserve special note because they contain descriptive detail of his person, and they tie together the fact that the spirit Jehovah who is Christ, and the resurrected Jehovah who is Christ, are one and the same person.

"One account says: 'Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel' went up into the mount. 'And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.' (Ex. 24:9-10.)

"The next account tells us what happened on Patmos, a bare island in the Aegean Sea, where the Beloved Revelator had been banished 'for the word of God, and for the testimony of Jesus Christ.' Being 'in the Spirit on the Lord's day,' John saw 'one like unto the Son of man. . . . His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. . . . His countenance was as the sun shineth in his strength.' Of this vision John says: 'When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore.' (Rev. 1:9-18.)

"And the final account, for us the most glorious of all, was vouchsafed to Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836. 'The veil was taken from our minds, and the eyes of our understanding were opened,' the scriptural record recites. 'We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.' (D&C 110:1-4.)" (The Promised Messiah: The First Coming of Christ [Salt Lake City: Deseret Book Co., 1978], 104-105.)

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Rev. 1:17 when I saw him, I fell at his feet as dead

John is completely overcome at the sight of the glorified Christ. This reaction teaches us some important lessons. For years, John had lived with Jesus of Nazareth, seeing him on a daily basis, yet he never collapsed at his sight. Even after Christ's resurrection, it would seem that the fullness of his exalted glory was withheld, for he appeared to the disciples as any other man (see Luke 24:13-35, John 21:3-14). Why then would John be so overcome to see the Master again?

The cause must have been the sheer impact, the raw power, and the awesome brilliance of the glorified Master. The grandeur of this scene must have been

indescribable. Our language-no matter how eloquent-falls pitifully short. Our superlatives are not superlative enough. Any descriptive term is not descriptive enough. No earthly glory is glorious enough. Hence, Joseph Smith said that the Lord's 'brightness and glory defy all description' (JS-Hist. 1:17). The effect was overwhelming, even for someone who was very familiar with the resurrected Christ.

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Rev. 1:18 I...have the keys of hell and of death

We commonly say that the President of the Church holds all priesthood keys, but this is an overstatement. There are actually priesthood keys which even the Prophet does not hold; they are held by the Lord himself. The keys of hell and of death are priesthood keys held by the Savior himself. He is the one who broke the bands of death by the Resurrection; he is the one who crushed the shackles of spiritual death by the Redemption. All other priesthood keys are subordinate to these held by the Master.

Boyd K. Packer

"I heard President Kimball say on one occasion, as other Presidents of the Church have said, that, while he holds all of the keys that are held upon the earth, there are keys that he does not hold. There are keys that have not been given to him as President of the Church, because they are reserved to higher power and authority. For instance, he said that he does not hold the keys of the resurrection. The Lord holds them, but He has not delegated them-neither anciently, nor to modern prophets." (The Holy Temple [Salt Lake City: Bookcraft, 1980], 151.)

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Revelation 2

Rev. 2:1 the church of Ephesus

"Ephesus today: Made well known by Paul's letter to the Ephesians, Ephesus is located 40 miles south of Izmir on the west coast of central Turkey and was a famous commercial center in Paul's time. The branch, in which Paul spent several years, was later directed by Timothy, and later still was the home branch of the apostle John.

Following Roman rule its harbor filled with silt, and with it went the city's commerce and population." (Jay M. Todd, "The Seven Cities of Revelation," Ensign, August 1976)

Rev. 2:1 he that holdeth the seven stars in his right hand

While the imagery of the Lord holding stars in his hand may seem strange, the meaning is significant. Joseph Smith's translation teaches us that the seven stars represent seven servants. How is it then that the Lord holds his servants in his hands? The Lord's servants are his sheep and the elect of God. He has promised, 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand' (John 10:28). The Lord will not drop the seven stars, nor does anyone-especially Satan-have power to pluck them from his protective care.

Similarly, the imagery of the Lord in the midst of the seven golden candlesticks is instructive. The candlesticks represent the seven churches, and the Lord is among his people even if they are not aware of his supporting presence, 'For where two or three are gathered together in my name, there am I in the midst of them.' (Matt. 18:20) 'Lift up your hearts and be glad for I am in your midst...verily, verily, I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me' (DC 29:5; 38:7). The doctrine is reminiscent of the vision of Joseph Smith when he saw the missionary labors of the Twelve who were "standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept." (History of The Church of Jesus Christ of Latter-day Saints, 2: 381.)

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Rev. 2:2 thou has tried them which say they are apostles

Joseph Smith

The Apostles in ancient times held the keys of this Priesthood-of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the...power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and

mysterious operations when trying to palm themselves upon the Church in a religious garb, and militate against the interest of the Church...

A power similar to this existed through the medium of the Priesthood in different ages...Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other prophets possessed this power. Our Savior, the Apostles, and even the members of the Church were endowed with this gift, for, says Paul, (1 Cor. 12:1), 'To one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another the discerning of spirits.' All these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian church were enabled by this principle, 'to try those that said they were apostles, and were not, and found them liars.' (Revelation 2:2.) (Discourses of the Prophet Joseph Smith, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 114 - 115)

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Rev. 2:4 I have somewhat against thee, because thou hast left thy first love

"The reader will notice in this passage that men posing as apostles were going about in the Church. Though in this case the branch of the Church in Ephesus put the finger on them as deceivers and liars, we must view the situation as serious and aggravated- especially so when we remember that John accuses the Church as having left (or lost) its 'first love.' What is meant by this phrase? Some good scholars have differed materially in its interpretation. In view of the words which immediately follow, 'Remember therefore from whence thou art fallen, and repent,' I submit that the Church at Ephesus was itself in anything but a favorable spiritual condition. For the Church to lose or leave its 'first love' is nothing but an orientalism which expresses the strained relations existing between the members and God, who once had their love and affection." ("New Light on the Great Apostasy" by Sidney B. Sperry, Ph. D., Improvement Era, 1950, Vol. Liii. September, 1950. No. 9)

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Rev. 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works

Russell M. Nelson

The wise fisherman inspects his nets regularly. Should any flaw be detected, he repairs the defect without delay. An old saying teaches that 'a stitch in time saves nine.' Recorded revelation gives similar instruction. The Lord said, 'Remember therefore from whence thou art fallen, and repent, and do the first works' (Rev. 2:5).

If we are wise, we assess personal cords of integrity on a daily basis. We identify any weakness, and we repair it. Indeed, we have an obligation to do so. ("Integrity of Heart," Ensign, Aug. 1995, 21)

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Rev. 2:6 thou hatest the deeds of the Nicolaitans, which I also hate

"Nicolaitans were one of the heretical sects that plagued the churches at Ephesus and at Pergamum, according to Revelation 2:6,15. Irenaus identifies them as followers of Nicolas, one of the seven chosen in Acts 6, and as men who 'lead lives of unrestrained indulgence.' He also relates them to Gnosticism 'John, the disciple of the Lord, preaches this faith (the deity of Christ), and seeks, by the proclamation of the Gospel, to remove that error which by Cerinthus had been disseminated among men, and a long time previously by those termed Nicolaitans, who are an offset of that 'knowledge' falsely so called, that he might confound them, and persuade them that there is but one God, who made all things by His Word.' There is also historical evidence of a Gnostic sect called Nitolaitans a century or so later.

"The doctrine of the Nicolaitans appears to have been a form of antinomianism, which makes the fatal mistake that man can freely partake in sin because the Law of God is no longer binding. It held the truth on the gratuitous reckoning of righteousness; but supposed that a mere intellectual 'belief' in this truth had a saving power.

"Nicolaitans of the 2nd century seem to have continued and extended the views of the 1st century adherents, holding to the freedom of the flesh and sin, and teaching that the deeds of the flesh had no effect upon the health of the soul and consequently no relation to salvation.

"Today, the doctrine is now largely taught that the gospel of Christ has made God's law of no effect: that by 'believing' we are released from the necessity of being doers of

the Word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned in the book of Revelation." (<http://www.theopedia.com/Nicolaitans>)

Bruce R. McConkie

Members of the Church who were trying to maintain their church standing while continuing to live after the manner of the world. They must have had some specific doctrinal teachings which they used to justify their course. In the counsel given to the Church in Pergamos, their doctrine is condemned as severely as that of Balaam who sought to lead Israel astray. Whatever their particular deeds and doctrines were, the designation has come to be used to identify those who want their names on the records of the Church, but do not want to devote themselves to the gospel cause with full purpose of heart. Thus, on July 8, 1838, the Lord said: "Let my servant Newel K. Whitney be ashamed of the Nicolaitane band and of all their secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-Ahman, and be a bishop unto my people, saith the Lord, not in name but in deed, saith the Lord." (D. & C. 117:11.) (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 447.)

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Rev. 2:7 He that hath an ear, let him hear

This phrase, "he that hath an ear, let him hear," accompanies the promise made to each of the seven churches (Rev. 2:7,11,17,29; 3:6,13,22). Its meaning is important whether in this instance or elsewhere in the scriptures. It means, "You are about to be told something of great importance, eternal consequence, and profound significance. Yet, you will not be able to comprehend it unless you lend a spiritual ear to hear and understand such a deep doctrine, for the things of the Spirit are spiritually discerned." The phrase is like the Lord's bookmark-his personal highlighting of deep doctrine. In the case of the seven churches, the bookmark highlights the great promises given to those who overcome.

Rev. 2:7 to him that overcometh

The great blessings listed in Rev. 2-3 are specifically given to those who overcome, meaning those who have overcome the world, overcome Satan, and overcome the natural man. The Savior declared, "I have overcome the world" (John 16:33); we are to do the same.

Bruce R. McConkie

The struggle which we face is whether we will overcome the world or whether we will be overcome by the world. All men forsake the world when they come into the Church; they then overcome the world if they continue in righteousness and in diligence in keeping the commandments of God.

No one has overcome the world, the world of carnality and corruption, until he has given his heart to Christ, until he uses all his talents, abilities, and strength in keeping the commandments of God, and in causing this great work to roll forth.

The Lord has given us the agency, the talent, and the ability to achieve in this field. He sent his Son into the world to be the great Exemplar, to be a Pattern, to mark the way whereby we, like him, might attain glory and eternal reward.

It was Christ who said: "I have overcome the world," (John 16:33) and it was also Christ who promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21.)" (Conference Report, April 1955, Afternoon Meeting 115.)

Rev. 2:7 the tree of life which is in the midst of the paradise of God

Usually, the word "paradise" is used to mean the righteous portion of the spirit world (see Lu. 23:43, 2 Cor. 12:4). In this instance, as in Rev. 22:2, "paradise" is used to mean the celestial kingdom.

Bruce C. Hafen

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:7) When that day comes, we will be given the quality or nature of life that God himself has, which is called "eternal" (godlike) life. It is an

endowment of pure grace, the greatest endowment of all: "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7)

"This tree of life is the same tree of which Adam and Eve were not allowed to partake until they had faithfully and obediently endured the trials of mortal experience to the point of offering God a broken heart and a contrite spirit. It is the tree described as growing from the seed of faith Alma describes in Alma 32. It is the tree whose fruit represents the final bestowal of not only all that the Father has but what the Father is. No wonder that, when Lehi partook of this "love of God, which sheddeth itself abroad in the hearts of the children of men," he declared it was "the most desirable above all things." And an angel added, "Yea, and the most joyous to the soul." (1 Nephi 11:22-23.)" (The Broken Heart: Applying the Atonement to Life's Experiences [Salt Lake City: Deseret Book Co., 1989], 198.)

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Rev. 2:8 the church in Smyrna

"Smyrna today: The site of ancient Smyrna is today's metropolitan Izmir, major port and industrial center in western Turkey. The branch's bishop, Polycarp, was martyred in A.D. 155." (Jay M. Todd, "The Seven Cities of Revelation," Ensign, August 1976)

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Rev. 2:9 I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan

The Lord uses the term "Jews" to mean those who are of the house of Israel, the covenant people of the Lord. He is more than willing to adopt Gentiles into the House of Israel if they will come unto him and repent. With respect to the Jews, he doesn't care about the purity of their Jewish lineage if their works are those of Satan. Hence the synagogue of Satan is full of individuals who can carefully trace their lineage back to Judah and his brethren, but whose hearts are full of wickedness.

This 'synagogue of Satan' reference is instructive because the same application can be applied to the church of the devil spoken of in the Book of Mormon (1 Ne 13:6). In spite

of the many churches in the world, the Lord doesn't recognize institutional affiliation as much as the affiliation of our hearts and souls (see DC 10:67-68). Hence, in his mind there are only two churches-his true church and the church of the devil.

James E. Talmage

We hold that God is no respecter of persons, but, on the contrary, that he will acknowledge good in any soul, no matter whether that person belongs to a church or not. But the Lord is not pleased with those churches that have been constructed by men and then labeled with his name. He is not pleased with those doctrines that are being taught as being his doctrines when they are only the effusion of men's brains, undirected by inspiration and utterly lacking in revelation.

He has expressed himself with regard to the churches that are built by man and has said they shall be overthrown. Indeed he has applied strong terms to some of those churches, or to church organizations in general, that have been brought into being by men. Read his words to John the Revelator. See what he means by the synagogue of Satan to which some of the people belonged. Read what he has said about the great and abominable church, the mother of abominations. The church as such may be wholly corrupt because of the false claims that are being made for it, and yet within that church as members there may be people who are doing their best. They have been deceived. (Roy W. Doxey, comp., *Latter-day Prophets and the Doctrine and Covenants* [Salt Lake City: Deseret Book Co., 1978], 1: 171.)

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Rev. 2:10 Fear none of those things which thou shalt suffer

The saints in Smyrna were called to suffer great tribulation for a period of "ten days" meaning a short season. We presume that most of the saints survived the persecutions but some did not. Martyrs from Smyrna include Metrodorus, Pionius, and Polycarp, the bishop of Smyrna. (Eusebius of Caesarea, *Ecclesiastical History* (Eusebius of Caesarea), chap. 11.)

Alexander B. Morrison

Polycarp was martyred in a.d.156 for his belief in Christ. Unwilling to bow to Caesar and to worship him, the aged bishop was brought into the stadium to be tried by the Roman Proconsul in the presence of a mob of 'lawless heathen.' Polycarp was ready for

his ordeal. He knew he would be martyred, having said to his companions a few days before his arrest, 'I must needs be burned alive.' As he was entering the stadium there came to Polycarp a voice as it were from heaven: 'Be strong, Polycarp, and play the man.'

"Curse the Christ," the Proconsul ordered. The reply was simple: "Eighty and six years have I served him, and he hath done me no wrong; how then can I blaspheme my king who saved me?"

The Proconsul persisted: "I have wild beasts; if thou repent not, I will throw thee to them." Boldly Polycarp replied, "Send for them. For repentance from better to worse is not a change permitted to us; but to change from cruelty to righteousness is a noble thing."

Again the Proconsul spoke: "If thou dost despise the wild beasts I will make thee to be consumed by fire, if thou repent not." Courageous Polycarp answered: "'Thou threatenest the fire that burns for an hour and in a little while is quenched; for thou knowest not of the fire of the judgement to come, and the fire of the eternal punishment, reserved for the ungodly. But why delayest thou? Bring what thou wilt."

"Polycarp hath confessed himself to be a Christian," proclaimed the Proconsul's messenger to the assembled multitude. "Burn him alive," they raged. Timber and faggots were brought, and Polycarp was submitted to the flames. (See *Martyrium Polycarpi*, a letter from the Church in Smyrna, in *Documents of the Christian Church*, 2nd edition, edited by Henry Bettenson [Oxford University Press, 1986], pp. 9-12.)" (Feed My Sheep: Leadership Ideas for Latter-day Shepherds [Salt Lake City: Deseret Book Co., 1992], 165.)

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Rev. 2:11 He that overcometh shall not be hurt of the second death

The second death is spiritual death and means to be forever cast from the presence of God. Such a fate is ultimately suffered only by the sons of perdition (DC 76:37-39).

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Rev. 2:12 the church in Pergamos

"Pergamos today: About fifty miles north of Smyrna is the locale of ancient Pergamos (Pergamum); in the photograph, theatre and acropolis are to the left. In about 29 B.C. a temple for emperor worship was built here. Thus the Lord called it 'Satan's seat.'" (Jay M. Todd, "The Seven Cities of Revelation," Ensign, August 1976)

Rev. 2:12-13 Pergamos...where Satan's seat is

"This passage may refer specifically to the enormous altar dedicated to the god Zeus, which had the appearance of a throne and stood on a hill overlooking Pergamos. It may also refer generally to the pagan cults of Athena, Asclepius, Dionysus, and Zeus, in which the power of Satan was manifest through false religious systems that promoted the worship of the emperor as a god." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 35.)

Bruce R. McConkie

"Under Augustus a temple was built at Pergamum [Pergamos], probably 29 B. C., and dedicated to Rome and Augustus, and Pergamum became the center of the imperial worship and 'Satan's throne' [seat]." (Dummelow, p. 1075.) Thus Satan dwelt in Pergamos and sat upon the throne in his own temple; and in like manner Satan dwells in every place and among every people where he, as the author of sin and the advocate of unrighteousness, finds those who open their hearts to him, who believe his doctrines, and who follow his ways; and similarly he reigns on the throne in every house of worship from which those doctrines flow which damn men and lead them carefully down to hell. (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 451.)

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Rev. 2:14 the doctrine of Balaam

"The doctrine of Balaam was to eat things sacrificed unto idols, to commit fornication (Num. 25:1-3), and to engage in priestcrafts. Balaam, the son of Beor, convinced many from Israel to commit fornication with Moabite women and to worship false gods (Num. 31:16) he was also involved in divining for hire with Balak, the king of Moab (Num. 22:1-24; Deut. 23:4, 2 Pet. 2:15-16; Jude 1:11). After meeting in council in Jerusalem, the early apostles had specifically enjoined the saints to 'abstain from meats

offered to idols' (Acts 15:6, 29)." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 36.)

Rev. 2:14, 15, 20 the doctrine of Balaam...the doctrine of the Nicolaitans...and that woman Jezebel demonstrate that the Apostasy is well underway

"The Greek word Paul used that is translated as 'falling away' is apostasia. It meant literally to stand apart in immovable opposition, and in a civil sense, 'rebellion' or, better, 'revolution' or 'mutiny.' It carried the idea of an internal takeover by parties hostile to established authority, leadership, and constitution. Paul warned the Church for over three years that there would be such a rebellion. Once the rebellion succeeded, those leaders whom the Savior chose would be replaced by others of a perverse nature (wolves in sheep's clothing) who would change the doctrine (constitution) of Christ to fit their own base desires. Paul's warning shows that the Church was not in danger of totally disappearing. Rather, those antichrists, who would replace Christ's gospel with the doctrines of men, would assume control.

"John fought against these stubbornly disobedient and defiant individuals. We know the names of some of them: Diotrephes, Alexander the coppersmith, Hymenaeus, and Philetus (see 3 Jn. 1:9-10; 1 Tim. 1:20; 2 Tim. 2:17; 2 Tim. 4:14). These and others perverted the doctrine by setting themselves up as leaders and replacing the teachings of Christ with their own. It appears that in many areas local officers also struggled to supplant the authority and leadership of the prophets and apostles. Presbyters and bishops vied for power and claimed authority that was not theirs.

"The situation was critical. A false prophetic circle arose that competed with the true prophets for ecclesiastical authority and theological acceptance. False apostles infiltrated the church at Ephesus (see Rev. 2:2); at Pergamos a faction upheld what John called the 'doctrine of Balaam' (Rev. 2:14, KJV), which was probably a move to incorporate into Church practice certain elements of the pagan religion of the Romans; while at Thyatira a false prophetess with quite a number of followers seduced many with her teachings (see v. 20). Heresy was spreading everywhere." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 5.)

Neal A. Maxwell

Widespread fornication and idolatry brought apostolic alarm (see 1 Cor. 5:9; Eph. 5:3; Jude 1:7). John and Paul both bemoaned the rise of false Apostles (see 2 Cor. 11:13; Rev. 2:2). The Church was clearly under siege. Some not only fell away but then openly opposed. In one circumstance, Paul stood alone and lamented that 'all men forsook me' (2 Tim. 4:16). He also decried those who 'subvert[ed] whole houses' (Titus 1:11).

Some local leaders rebelled, as when one, who loved his preeminence, refused to receive the brethren (see 3 Jn. 1:9-10). No wonder President Brigham Young observed: 'It is said the Priesthood was taken from the Church, but it is not so, the Church went from the Priesthood' (in Journal of Discourses, 12:69)." ("From the Beginning," Ensign, Nov. 1993, 18-19)

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Rev. 2:17 hidden manna

"hidden manna. Manna is the food that Israel received from heaven for forty years while they wandered in the wilderness (Ex. 16:35). The hidden manna refers to Jesus, who is the 'true bread from heaven' (John 6:32). Jesus said: 'I am [the] bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever' (John 6:48-51). Jesus is 'hidden,' or unseen and unknown by the wicked, but is revealed to him or her who overcomes.

"The phrase 'hidden manna' may also refer to eternal truths from and about Christ that are revealed only in the temple, 'mysteries' given only to those who seek diligently for them (see Matt. 13:11-12; 1 Tim. 3:16; 1 Ne. 2:16; 1 Ne. 10:19; Alma 12:9; D&C 76:5-7)." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 37)

Rev. 2:17 I will give him a white stone, and in the stone a new name written

Chieko N. Okazaki

Think about whose you are, whose name you bear. I have always enjoyed the passage in Revelation 2:17 in which the angel tells John the Beloved, "To him that overcometh

will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." And of course this passage would apply to women as well. The Prophet Joseph Smith referred directly to this passage and then explained:

Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known;

And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word. (D&C 130:10-11)

We're not in the celestial kingdom yet, and I don't know whether the white stone is literal or figurative, but I think that this is the Lord's way of reminding us about the importance of the names we choose to take upon us-to choose names of honor and valor, names that we can bear proudly and pass on unsullied to our children. What do you think when you hear the name "Adolf Hitler"? Is that a name you want for your own? No! What about your family name? What about your personal name or names? And what about the name of Christ that you bear as a result of having been baptized and having accepted that name by covenant? (Sanctuary [Salt Lake City: Deseret Book Co., 1997], 96.)

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Rev. 2:18 the church in Thyatira

"Thyatira today: Ruins of this busy commercial city are about 50 miles northeast of Smyrna." (Jay M. Todd, "The Seven Cities of Revelation ," Ensign, August 1976)

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Rev. 2:23 I am he which searcheth the reins and hearts

"The word reins literally means kidneys. To the Hebrews the word signified strength and vigor. The phrase is an idiom, meaning that the Lord knows all things about the inner man, his strengths and weaknesses, his character and emotions. And he shall

then be able to 'give unto every one of you according to your works.'" (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 452)

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Rev. 2:27 as the vessels of a potter shall they be broken to shivers

The Joseph Smith Translation helps us to understand the nature of dominion given to those who are made queens and priestesses, 'kings and priests unto God' (Rev. 1:6). You can't be a king without a kingdom. The dominion and authority of these saints is as real as any earthly king, 'And to him who overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; And he shall rule them with the word of God; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even As I received of my Father.' (JST Rev. 2:26-27) Notice how much more merciful and just is the Joseph Smith rendition. The King James Version makes it sound like these saints will rule harshly, breaking their subjects to shivers as if they were clay pots.

Gerald N. Lund

One day in a [Pepperdine University] class on the book of Revelation, we ended up in a major discussion about the "natural paradox," as the professor called it, found in Rev. 2:26-27. As part of the promise to the faithful who endure to the end, the Lord said they would receive "power over the nations," "rule them with a rod of iron," and break the nations to "shivers." "Do you see the paradox?" the professor asked. "The image is that of a tyrant, smashing nations to pieces like clay pots, but the promise is given to the faithful. How do you reconcile faith and tyranny in the same breath?" I wanted to tell him that the Book of Mormon makes it clear that the rod of iron is a symbol for the word of God, and that the faithful were leading with God's word, not some tyrannical weapon. But since references to the Book of Mormon and Joseph Smith were not warmly received at Pepperdine, I bit my tongue. (Selected Writings of Gerald N. Lund: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 1999], 269.)

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Rev. 2:28 I will give him the morning star

Jesus declared, 'I am the root and the offspring of David, and the bright and morning star' (Rev. 22:16). For an individual to receive the morning star is the same thing as to receive the Second Comforter (see commentary for John 14:16). It is to receive personal visitation from the resurrected Lord (see also 2 Pet. 1:19).

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Introduction

Overview of Revelation 2-3

"In John's apocalypse we find additional convincing evidence that apostasy was ruining the church. As had Jude before him, John told of the forces of rebellion already at work in Christianity. And, as he reported, they were succeeding...

"The evidence of apostasy in progress is found in the messages to seven churches of Asia in Revelation 2 and 3. In those communications we can evaluate the spiritual stability of the churches based on the words addressed to each one. It is often suggested that the seven are representative of the church as a whole, given John's propensity for the use of numbers - particularly the number seven - in symbolic ways. We have every reason to believe that the messages were actual communications to the seven churches, yet it is also possible that their words characterize all of Christianity and give us a reasonable evaluation of the faith as a whole near the end of the first century.

"...If the messages to the seven churches of Asia paint a fair picture of the overall status of early Christianity, one cannot avoid the conclusion that the prophecies of apostasy were then being fulfilled. Of the seven churches, only two were not condemned, and one of those was to suffer martyrdom. One church was ready to die because of its sins; another was to be spit out of God's mouth. Of the rest, all were guilty of serious error, and each was told in strong terms that if it did not repent, it would be rejected." (John M. Lundquist and Stephen D. Ricks, eds., *By Study and Also by Faith: Essays in Honor of Hugh W. Nibley on the Occasion of His Eightieth Birthday*, 27 March 1990, 2 vols. [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1990], 1: 107-109.)

Revelation 3

Rev. 3 The Lord speaks to the seven churches in Asia

Church	Commendation	Condemnation	Blessing
Ephesus (2:1-7)	For good works, diligence, patience, longsuffering, and rejecting apostates, Nicolaitans, and false apostles	For forgetting their first love (God)	To eat of the tree of life in the paradise of God
Smyrna (2:8-11)	For suffering tribulation and poverty	None	To receive a crown of life and avoid the second death
Pergamos (2:12-17)	For remaining true to the faith	For tolerating the doctrine of Balaam and the Nicolaitans	To eat hidden manna, to receive a white stone and a new name
Thyatira (2:18-29)	For works of charity, service, faith, and patience	For tolerating the false prophetess Jezebel and her teachings of idolatry and fornication	To receive power over the nations, to rule by the word of God, and receive the morning star
Sardis (3:1-6)	For the few righteous which have not defiled their garments	For forgetting the Lord, becoming spiritually dead, and for works of wickedness	To be clothed in white and have their names written in the book of life
Philadelphia (3:7-13)	For faithfulness in spite of little remaining strength	None	To triumph over their enemies, be made a pillar in the temple of God, and receive a new name
Laodicea (3:14-22)	None	For being lukewarm and proud in their riches	To sit with the Lord in his throne

"[With respect to] the letters to the seven churches ... the number seven symbolically indicates completion or wholeness and thus has meaning for the entire church of Christ. Thus the contents of all seven letters apply to all Saints of all ages subsequent to the time of John's book of Revelation. Certainly the problems and challenges set forth in the letters are experienced by God's people in all ages, and the promises and rewards in the letters are directed to all Church members." (Donald W. Parry and Jay A. Parry, *Understanding the Book of Revelation* [Salt Lake City: Deseret Book Co., 1998], 27.)

Joseph Smith

Most assuredly it is, however, that the ancients, though persecuted and afflicted by men, obtained from God promises of such weight and glory, that our hearts are often

filled with gratitude that we are even permitted to look upon them. (Teachings of the Prophet Joseph Smith, 65.)

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Rev. 3:1 the church in Sardis

"Sardis today: Now a ruin, in the days of John this was an important city, located about 30 miles south of Thyatira." (Jay M. Todd, "The Seven Cities of Revelation," Ensign, Aug. 1976, 49)

Rev. 3:1 I know thy works, that thou hast a name that thou livest, and art dead

"This scripture jumped out at me as I was preparing a lesson on the book of Revelation. I thought that perhaps there were in the ancient Church in Sardis members who should have been carrying in their hearts the name of the One who lived but instead had become dead to his lifestyle. To me it meant that these people called themselves Christians but were, in fact, spiritually lifeless.

"I contemplated how essential worthiness is to those professing to be called Christian. A week earlier in Sunday School, our Gospel Doctrine teacher had touched on Alma's concept of receiving the image of God in our countenances (see Alma 5:14, 19). This had reminded me of an excerpt in Revelation I had been studying which spoke of those who overcome.

"Him that overcometh will I ... write upon him the name of my God, ... and I will write upon him my new name' (Rev. 3:12).

"I realized that sincerely taking the name of Christ upon us should cause us to make significant changes in our lives. Alma described this as having a 'mighty change' in our hearts (see Alma 5:14)... Suddenly the significance of what I was contemplating filled me with astonishment... To take upon myself the name of Jesus Christ while not striving to make the necessary changes in my life through repentance was not only a misuse of the Savior's name but a grave sin. I saw it as mocking God." (Julie Cannon Markham, "Taking His Name Upon Us," Ensign, Apr. 1998, 39-40)

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Rev. 3:2 I have not found thy works perfect before God

"Perhaps few chapters in scripture afford such insightful glimpses into the spirit of the Lord's judgment as do the first three chapters of Revelation. The Lord's appraisal of the members faithfulness, endurance, patience, charity, and service-and their inactivity, cooling of love, tolerance of wickedness and false doctrines, lukewarmness, self-satisfaction, worldliness, and lack of zeal in his cause-have served for generations to motivate thoughtful readers to evaluate thoroughly their life-style." (Jay M. Todd, "The Seven Cities of Revelation ," Ensign, August 1976)

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Rev. 3:3 Remember therefore how thou hast received and heard

"Remembering our spiritual feelings draws us to our Heavenly Father and to His Son, Jesus Christ. It gives us a sense of our true identity. It reminds us of what the prophets have recently proclaimed to the entire world, that "each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny" ("The Family: A Proclamation to the World," Ensign, Nov. 1995, 102). Recalling spiritual feelings reminds us of who we really are.

"It is no wonder that over and over in the scriptures we are instructed, counseled, and commanded "O remember, remember." This repeated invitation emphasizes the important connection between our recollection of spiritual feelings in our past and our faithfulness in the present. Through John the Apostle, the Lord gave this message: "Remember therefore how thou hast received and heard" (Rev. 3:3).

"Satan wants us to be slow to remember what we have received and heard. He wants us to minimize and even forget the quiet witnesses of the Spirit that have told us who we really are." (Susan L. Warner, "Remember How Thou Hast Received and Heard," Ensign, May 1996, 78)

Rev. 3:3 If therefore thou shalt not watch, I will come on thee as a thief

While no one knows the day nor the hour of the Second Coming, the saints should not be surprised. The scriptures which say He shall come as "thief in the night" refer to those who are not watching for Him. For those who are watchful, he will not come as a thief. "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." (JS-Matt. 1:47-48)

Paul reminded the Thessalonians, "ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thes. 5:4, see also D&C 106:4-5) The day should not overtake us "as a thief." We must be ready. The prepared and watchful are told, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Lu. 12:37)

Neal A. Maxwell

[The wicked will] be unaware of events which foretell Christ's coming. One who is wise, however, will take time both to smell the flowers and to check the leaves on the fig tree (see Matthew 24:32)." (That Ye May Believe [Salt Lake City: Bookcraft, 1992], 171.)

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Rev. 3:4 a few... have not defiled their garments; and they shall walk with me in white

Carlos E. Asay

I like to think of the garment as the Lord's way of letting us take part of the temple with us when we leave. It is true that we carry from the Lord's house inspired teachings and sacred covenants written in our minds and hearts. However, the one tangible remembrance we carry with us back into the world is the garment. And though we cannot always be in the temple, a part of it can always be with us to bless our lives.

Don't forget that the word garment is used symbolically in the scriptures and gives expanded meaning to other words such as white, clean, pure, righteous, modesty, covering, ceremonial, holy, priesthood, beautiful, perfection, salvation, undefiled,

worthy, white raiment, shield, protection, spotless, blameless, armor, covenants, promises, blessings, respect, eternal life, and so forth. All of these words occupy special places in the vocabularies of people sincerely essaying to become Saints.

Of one choice group of believers, it is written, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:4-5).

How wonderful it would be if all Church members walked with God in white and were numbered with the Saints in Sardis.

Remember always that our very salvation depends, symbolically, upon the condition of our garments. The prophet Alma told the members of the Church in his day that they could not be saved unless their garments were symbolically washed, cleansed, and made white through the blood of Jesus Christ. He taught:

"No man [can] be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins.
...

Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of Christ, who will come to redeem his people from their sins?" (Alma 5:21, 27).

It is my prayer that our garments will be cleansed through the blood of Christ and that we will reaffirm in our minds and hearts the declaration "Zion must increase in beauty, and in holiness, ... and put on her beautiful garments" (D&C 82:14). ("The Temple Garment: 'An Outward Expression of an Inward Commitment,' " Ensign, Aug. 1997, 22-23)

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Rev. 3:5 I will not blot out his name out of the book of life, but I will confess his name before my Father

Brigham Young

My doctrine is-that there never was a son and daughter of Adam and Eve born on this earth whose names were not already written in the Lamb's book of life, and there they will remain until their conduct is such that the angel who keeps the record is authorized to blot them out and record them elsewhere. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 12: 101 - 102.)

Bruce R. McConkie

Who is there among us who does not desire to keep his name forever in the Lamb's book of life and to hear the Lord Jesus confess it before his Father's throne? So shall it be with all those who overcome the world. (Sermons and Writings of Bruce R. McConkie [Salt Lake City: Bookcraft, 1998], 367.)

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Rev. 3:7 the church in Philadelphia

"Philadelphia today: Located about twenty-eight miles southeast of Sardis, Philadelphia was a rich and powerful city in its time. It is still inhabited today." (Jay M. Todd, "The Seven Cities of Revelation," Ensign, Aug. 1976, 48)

Rev. 3:7 he that hath the key of David

The key of David is a priesthood key held by the Savior. What does it mean? King David's life was a type for the Savior's, especially with reference to the Lord's Millennial mission. David's accomplishments: "(1) he united the tribes into one nation, (2) he secured undisputed possession of the country, (3) the whole government rested upon a religious basis, and the will of God was the law of Israel." (Bible Dictionary: David) When the Savior exercises this priesthood key, he will destroy the enemies of Israel, reign as King of the Jews, and establish the government in righteousness. Then will be fulfilled the words of Isaiah:

...the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isa. 9:6-7)

And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. (Isa. 22:21-22)

The scriptures seem to teach that the Lord will commit the key of David to a righteous servant to reign in Jerusalem during the Millennium. Then shall they have a king named David and a prince named David. The former refers to the Messiah; the latter refers to this righteous prince whose mission will be according to "the key of the house of David."

And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (Ezek. 37:24-28, see also Ezek. 34:23-25)

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Rev. 3:8 I know thy works: behold I have set before thee an open door

Chieko N. Okazaki

Usually when someone says, "I know your works. I know what you're doing," don't we usually think, "Oh, no! You know what I'm doing?" and begin to feel guilty or self-

conscious! There's a tendency to assume we're doing something wrong, isn't there? Yet in this instance, there's not a shadow of accusation or blame or guilt in the words of Jesus. He is speaking in comfort, in promise, in assurance, in might: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." (V. 8.) Isn't there a feeling of triumph in what he's saying? He sets before us an open door that we are completely free to walk in and out of, as we choose. No one can close that door between us and the Savior. In fact, he himself is that door. We have total, complete access. (Lighten Up! [Salt Lake City: Deseret Book Co., 1993], 169 - 170.)

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Rev. 3:9 the synagogue of Satan, which say they are Jews, and are not, but do lie

See commentary for Rev. 2:9. These members of the synagogue of Satan say they are Jews but are not. How is it that they are lying by saying they are Jews? Are they really Gentiles pretending to have a Jewish lineage? No. They are descendants of Abraham, Isaac, and Jacob who reject the Holy One of Israel. Spiritually speaking, they are not the covenant people of the Lord. They are liars who think they will inherit the blessings of the Fathers but really serve Satan and will receive wages of him.

Is there a modern day corollary? There are members of the Church who think they are in good standing by virtue of their membership alone-not realizing that the Lord doesn't consider them members of his church, "whosoever repenteth and cometh unto me, the same is my church. Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church." (D&C 10:67-68)

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Rev. 3:10 I also will keep thee from the hour of temptation

Joseph Fielding Smith

If we go into the temple, we raise our hands and covenant that we will serve the Lord and observe his commandments and keep ourselves unspotted from the world. If we realize what we are doing, then the endowment will be a protection to us all our lives-a protection which a man who does not go to the temple does not have.

I have heard my father say that in the hour of trial, in the hour of temptation, he would think of the promises, the covenants that he had made in the house of the Lord, and they were a protection to him. He was but 15 years of age when he received his endowments and went forth into the mission field. This is exceptional, I know, and I do not recommend that our sons and our daughters go to the temple as young as that, but that they go as soon as they are prepared.

This protection is what these ceremonies are for, in part. They save us now, and they exalt us hereafter, if we will honor them. I know that this protection is given for I, too, have realized it, as have thousands of others who have remembered their obligations. (Doctrines of Salvation, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 2: 253.)

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Rev. 3: 12 Him that overcometh will I make a pillar in the temple of my God

Orson Hyde

"Him that overcometh will I make a pillar in the temple of my God," &c. Do we ever wish to see the time when we can retire from the scenes of every day life, to the temple of God, and go no more out? Are we looking for a period of this kind? Yes, when we shall be made pillars in the temple of our God. We know when a pillar is placed in a building, it is placed there to remain, pillars are not often removed. All pillars are considered permanent; they are not to be taken away, because the removing of them endangers the safety of the building. In order to be made pillars in the temple of our God, what are we to do? WE MUST OVERCOME.

...If there is any thing in this world my soul desires the most, it is that I may overcome, and be made a pillar in the Temple of my God, and remain at home in the society that is continually warming my spirit, encouraging my feeling, with that which is congenial with every principle of my nature; let me bask in their goodly presence, live in their affections, dwell forever in the midst of their society, and go no more out. And may God in His mercy help us all to overcome every obstacle, and endure hardships like good soldiers of the Lamb, and dwell eternally in the mansions of light; which may God grant for Christ's sake. Amen. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 1: 127, 130.)

Rev. 3:12 I will write upon him the name of my God, and the name of the city of my God

Parley P. Pratt

I had the following dream or vision: I thought I saw myself dressed in a clean and beautiful linen robe, white as snow, and extending from the neck downward in beautiful folds. On either breast were lines of golden writing, in large Roman letters, about a third of an inch in length, and the lines extending from the center of the breast on each side six or eight inches long. The upper line on each side appeared larger and more beautiful or conspicuous than the others; one of these lines was: "HOLY PROPHET," and the other was: "NEW JERUSALEM."

On awaking from this dream I immediately called to mind the words of the Saviour to John the Revelator: "He that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the City of my God, which is New Jerusalem. "

This dream certainly encouraged me, and enabled me to bear my sickness, privation and long absence from my wife and former friends more patiently. (Autobiography of Parley P. Pratt, edited by his son, Parley P. Pratt [Salt Lake City: Deseret Book Co., 1985], 57.)

Rev. 3:12 new Jerusalem... cometh down out of heaven from my God

Enoch and his people were so righteous that they were taken from the earth. They have been dwelling in a more exalted, terrestrial sphere as translated individuals for the last several millennia. As part of the restitution of all things (Acts 3:21), Enoch and his people will return from their heaven to meet the New Jerusalem yet to be built in Jackson County, Missouri. Then will Zion be brought up from below, and Zion will be brought down from above (D&C 84:99, see also Ether 13:3). When they meet, tearful embraces will overwhelm inhabitants of both Zions:

...righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth,

unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest. (Moses 7:62-64)

James E. Talmage

The Church in this day teaches that the New Jerusalem seen by John and by the prophet Ether, as descending from the heavens in glory, is the return of exalted Enoch and his righteous people; and that the people or Zion of Enoch, and the modern Zion, or the gathered saints on the western continent, will become one people. (Articles of Faith, 318)

John Taylor

When Zion descends from above, Zion will also ascend from beneath and be prepared to associate with those from above. The people will be so perfected and purified, ennobled, exalted, and dignified in their feelings and so truly humble and most worthy, virtuous and intelligent that they will be fit, when caught up, to associate with that Zion that shall come down from God out of heaven. (Journal of Discourses, 10:147)

Rev. 3:12 I will write upon him my new name

The importance of taking upon us the name of Christ cannot be overstated. When we are baptized, we take upon us the name of Christ. Every time we take the sacrament, we show God that we are still willing to bear this Holy Name. When we are endowed, we are given a new name. This name will be with us through the eternities according to the scripture, "A white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word." (D&C 130:11)

In verse 12, we find out that we will take upon us the name of Christ in a very literal way. Our garments will be holy not just because they are robes of the Holy Priesthood,

but also because the name of God shall be written thereon. We read of three names, 1) the name of the my God-meaning Christ, 2) the name of the city of my God, and 3) a new name. According to Parley P. Pratt, the first name is "HOLY PROPHET" (see commentary above). The second name is given by John, "NEW JERUSALEM." The third name "no man knoweth save he that receiveth it."

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Rev. 3:14 the church of the Laodiceans

"Laodicea today: About 100 miles east of Ephesus, this ancient city was a banking center before being destroyed by an earthquake." (Jay M. Todd, "The Seven Cities of Revelation," Ensign, Aug. 1976, 49)

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Rev. 3:15 thou art neither cold nor hot: I would thou wert cold or hot

Sterling W. Sill

One of our most unfortunate situations comes about when we become holdouts on life, for when we hold out on life, life holds out on us. And by holding back in our faith, we become holdouts on God and members of the unfortunate group that someone called "life's half-believers." They are those who believe just a part of the time, or they believe in just some of the issues. This makes us guilty of those great sins of fractional devotion and marginal morals, which produces a minimal performance.

Jesus said that he came that we might have life and have it more abundantly. But it is impossible to live at one's best when he is only a half-believer. The agnostic says, "I don't believe, and I don't disbelieve." With enough lethargy and indifference, one gets to where he just doesn't care. There are some who are impartial about right and wrong. There was a group of fractional believers living at Laodicea to whom the resurrected Jesus instructed John the Revelator to write as follows:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. (Revelation 3:15-17.)

This reminds us of the psychiatrist who once said to a mental patient, "Do you ever have any trouble making up your mind?" The mental patient said, "Well, yes and no." There are many people whose convictions are caught on dead center. What miserable lives we lead when we can't make up our minds between right and wrong, good and bad, obedience and disobedience, success and failure. Then much of the time we remain as if we were wallowing in the slime of the low tide. We are left straddling the fence, and our dim understanding leaves us uncertain as to which way we should go. (Principles, Promises, and Powers [Salt Lake City: Deseret Book Co., 1973], 138.)

Carlos E. Asay

We must also remember full salvation does not come by giving 50 percent and withholding 50 percent, on the pretext of living a balanced Christian life. God, through his divine grace, gave us his all—even his Beloved Son. In return, we are expected to give our all, not just a part or token performance of goodness.

There is a story about a man who was asked, "Are you a Christian?" He replied, "I is in spots." What an awful admission of inconsistency and hypocrisy!

Christ had little patience for hypocrites or part-time Christians who "pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law" (Matthew 23:23). (In the Lord's Service: A Guide to Spiritual Development [Salt Lake City: Deseret Book Co., 1990], 52.)

Bruce R. McConkie

We are either for the Church or we are against it. We either take its part or we take the consequences. We cannot survive spiritually with one foot in the Church and the other in the world. We must make the choice. It is either the Church or the world. There is no middle ground. And the Lord loves a courageous man who fights openly and boldly in his army. (Sermons and Writings of Bruce R. McConkie [Salt Lake City: Bookcraft, 1998], 361.)

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Rev. 3:16 because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth

Dallin H. Oaks

The Savior said that if we are "lukewarm," he "will spue [us] out of [his] mouth" (Rev. 3:16). Moderation in all things is not a virtue, because it would seem to justify moderation in commitment. That is not moderation, but indifference. That kind of moderation runs counter to the divine commands to serve with all of our "heart, might, mind and strength" (D&C 4:2), to "seek ... earnestly the riches of eternity" (D&C 68:31), and to be "valiant in the testimony of Jesus" (D&C 76:79). Moderation is not the answer. ("Our Strengths Can Become Our Downfall," Ensign, Oct. 1994, 19)

Gordon B. Hinckley

To those who vacillate, who equivocate, who qualify their assertions with uncertainty when speaking of the things of God, these words from the book of Revelation are appropriate:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth (Rev. 3:15-16).

("Faith: The Essence of True Religion," Ensign, Oct. 1995, 5)

Spencer W. Kimball

There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making pretenses of being active are also spiritually dead. Their service is much of the letter and less of the spirit. Again I notice he speaks to another group, the Laodiceans, and says:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15-16.)

Those were Saints who had been baptized into the kingdom, received the Holy Ghost, we would assume, and were supposed to be on their way to exaltation. But they

weren't faithful, they weren't valiant. (Conference Report, April 1951, Morning Session 105.)

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Rev. 3:17 thou sayest, I am rich, and increased with goods, and have need of nothing

Spencer W. Kimball

As we look about, we see many who are greedy for excessive wealth, and especially that which comes with sharp practices and at the expense of strict honesty and complete integrity. It is hard to satisfy us. The more we have, the more we want.

Paul seemed to understand human nature and fully endorsed the statement of the Master: "...a rich man shall hardly enter into the kingdom of heaven." (See Matt. 19:24.) He says:

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Tim. 6:7-10.)

"Having food and raiment let us be therewith content."-Why another farm, another herd of sheep, another bunch of cattle, another ranch? Why another hotel, another cafe, another store, another shop? Why another plant, another office, another service, another business? Why another of anything if one has that already which provides the necessities and reasonable luxuries? Why continue to expand and increase holdings, especially when those increased responsibilities draw one's interests away from proper family and spiritual commitments, and from those things to which the Lord would have us give precedence in our lives? Why must we always be expanding to the point where our interests are divided and our attentions and thoughts are upon the things of the world? Certainly when one's temporal possessions become great, it is very difficult for one to give proper attention to the spiritual things.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. (Prov. 28:6.)

And then this from Proverbs struck me:

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. (Ibid., 28:20.)

And I wonder if many of us are not hasting to be rich. Are we making compromises in order to accumulate? (Conference Report, October 1953, Second Day-Morning Meeting 54 - 55.)

Gordon B. Hinckley

Greed is an insidious trap that has the power to destroy those whose eager search for success becomes the driving force of their lives. Greed is the devious, sinister, evil influence that makes people say, "What I have is not enough. I must have more. And I will do whatever it takes to get it." (Latter-day Commentary on the New Testament: The Four Gospels, by Pinegar, Bassett, and Earl, p. 236-237)

Rev. 3:17 thou... knowest not that thou art wretched, and miserable, and poor, and blind, and naked

Spencer W. Kimball

Prosperous John was concerned with his earthly kingdom and he seemed to be a Midas, every venture turning into wealth. His family, including the three growing boys, concerned themselves with acquisition and social life and the things of this world. His sons, now in their teens, were growing up out of the Church, without auxiliary programs, seminary, or priesthood. This family golfed and skied, swam, hunted and fished on the Sabbath. Cocktails were on every social program. John was unrepentant and was moving farther and farther from his throne-it was so vague and misty, so dim and unreal to him now. It was as though he were moving into a fog and could see only those things immediately in front of him.

...In hot pursuit of pleasure, wealth, distinction, and the applause of men, these eternal things meant little to him now. Building his temporary, short-lived earthly kingdom, he had overlooked this important fact, that:

. . . they . . . whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the church, in that day shall not find an inheritance among the saints of the Most High. (D&C 85:11.)

...John... had... lost his way. Once he was a prince and heir to greater dominions than an earthly empire, but it was evidently too vague and far away and demanding for him. He lived for the present and lost his way to the distant, glorious future. Against all the efforts of many people, he abdicated his future throne and relinquished his right to eternal royalty and kingship. He traded his birthright, as did Esau, for a mess of pottage, a mere few decades of fun and pleasure, public applause, comforts.

Last year he died. The funeral was spectacular. Many of the community folks were there. Mountains of flowers decorated the church which he had not entered many times in a half century. His body was finally back in the chapel of the Church he had abandoned. His wife had finally yielded to the pleadings of his aging, faithful parents.

Viewers had passed by the casket in the mortuary and noted that his head was still covered with curly locks of hair, now gray. The white shirt, the black tie, and the black suit in which his body lay gave him immaculate grooming, as throughout his lifetime. He could have been dressed in fine linen of pure white like the clothing spoken of by John the Revelator, who said of the bride of the Lamb, that

. . . to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. (Rev. 19:8.)

John could have been clothed in "white raiment" promised to all who are faithful and true, "that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev. 3:18.)

Many of his acquaintances returned to their offices, saddened with broken hearts, not for his death, but for the condition of his life and death. The family dutifully followed the remains to the grave. Great as were his wealth, his mansion on the hill, his Cadillacs, his stocks and bonds, his cattle, and his oil wells in Oklahoma, his casket, though elegant, like that of poor paupers, was only about seven feet long, two feet wide, and of shallow depth; and old Mother Earth who gave him his body-dear

Mother Earth, which he had exploited for half a century; precious Mother Earth, which he might have had for an eternal inheritance-opened her mouth and loaned him her bosom for his body's resting place, perhaps willingly, perhaps grudgingly, the little space of about two cubic yards. Her bosom ached as her eyes watered at so promising a man having missed the mark so far. His extensive possessions and accumulations were soon in the courts with relatives quarreling over them. His spiritual destiny was not much to be coveted.

John had lost his way. He had abdicated his throne, his princehood, his kingship, his godhood, for who knows what? Let him now, today, as he looks down upon it all with sight no longer limited by poor physical eyes-let him now appraise his positions of prominence, his directorship, his managerships, his influence, his high honors. Let him now count his friends whom he may never see again. Let him now evaluate his influence. How many can he now employ? How much weight can he now throw around? To how many can he dictate? Let him now, today, clip his bond coupons, deposit his dividends, count his cattle, harvest his acres, balance his bank account. He failed to invest real capital. He spent it. It is not available to him now. The courts have it. In the vernacular of the street, he has had it. The good things of the earth he has lost. He has used them up. He has spent his capital. (February 15, 1966, BYU Speeches of the Year, 1966. pp. 7-14.)

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Rev. 3:19 As many as I love, I rebuke and chasten

Ezra Taft Benson

May God bless us to be grateful, even in times of trouble and reverses. We all have our reverses: "Whom the Lord loveth, he chasteneth" (Hebrews 12:6). It is in the depths where men and women learn the lessons which help them gain strength-not at the pinnacle of success. The hour of man's success is his greatest danger. It sometimes takes reverses to make us appreciate our blessings and to develop us into strong, courageous characters. We can meet every reverse that can possibly come with the help of the Lord. The Lord taught the Prophet Joseph Smith that every reverse can be turned to our benefit and blessing and can make us stronger, more courageous, more godlike (see D&C 122). (The Teachings of Ezra Taft Benson [Salt Lake City: Bookcraft, 1988], 465.)

Joseph Fielding Smith

Moreover, those who stand before the throne dressed in white are they who have "come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." There is great experience in tribulation that brings to pass much good. The person who goes through life without pain or sorrow, and who is not called upon to sacrifice comforts and partake of hardships, never receives the full value of life. We came here for experience, the benefits of which are not to be limited to this mortal life, but to be of value to those who receive the exaltation in the Kingdom of God. (Church History and Modern Revelation, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 3: 202.)

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Rev. 3:20 Behold, I stand at the door, and knock

Ezra Taft Benson

No one is more anxious to see us change our lives than the Father and the Savior. In the book of Revelation is a powerful and profound invitation from the Savior. He says, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him." (Rev. 3:20.) Note that He does not say, "I stand at the door and wait for you to knock." He is calling, beckoning, asking that we simply open our hearts and let Him in. ("A Mighty Change of Heart," Ensign, Oct. 1989, 4)

Spencer W. Kimball

The promise is made to everyone. There is no discrimination, no favored few, but the Lord has not promised to crash the door. He stands and knocks. If we do not listen, he will not sup with us nor give answer to our prayers. We must learn how to listen, grasp, interpret, understand. The Lord stands knocking. He never retreats. But he will never force himself upon us. If our distance from him increases, it is we who have moved and not the Lord. And should we ever fail to get an answer to our prayers, we must look into our lives for a reason. We have failed to do what we should do, or we have done something we should not have done. We have dulled our hearing or impaired our eyesight. (Faith Precedes the Miracle [Salt Lake City: Deseret Book Co., 1972], 208.)

Thomas S. Monson

Shall we listen for his voice? Shall we open the doorway of our lives to his exalted presence? Each must answer for himself. ("Hands," Ensign, Aug. 1990, 5)

Boyd K. Packer

Prayer is your personal key to heaven. The lock is on your side of the veil. ("Personal Revelation: The Gift, the Test, and the Promise," Ensign, Nov. 1994, 59)

Rev. 3:20 if any man hear my voice, and open the door, I will come in to him

Boyd K. Packer

There are several paintings depicting Christ at the door, illustrating a New Testament scripture: "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." ("Rev. 3:20 Revelation 3:20.) In the more famous paintings He is shown holding a lantern as he knocks at the door.

The story is told that a little girl once remarked to one painter that his painting of Jesus at the door was not finished. "You have left something out," she said. "You have left out the door latch." The artist replied, "The painting is complete. That door represents the door of the human heart. It opens only from within." (Teach Ye Diligently [Salt Lake City: Deseret Book Co., 1975], 19.)

Howard W. Hunter

Doors are not different today. We knock on the outside, but the door is unlocked and opened from the inside. This simple portrayal demonstrates a great principle. Isn't it true that the door to one's heart is opened from within? No one forces his way into the affections or love of another person. God does not force us to do right, and Satan does not have the power to force us to do wrong. They may stand at the door and knock, but we have the power to open it to whomsoever we wish. (The Teachings of Howard W. Hunter, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1997], 80.)

Rev. 3:20 I will come in to him, and will sup with him, and he with me

See Gospeldoctrine.com commentary for John 14:23.

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Rev. 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame

Lorenzo Snow

I remember an incident which occurred in Kirtland when I received my first patriarchal blessing from Father Smith. A better man never existed, nor was there a man better-loved than he. I was introduced by my sister Eliza R., though at that time I was not a Latter-day Saint and had no idea of becoming one. He said to me: "Don't worry, take it calmly and the Lord will show you, and you will want to be baptized," He told me another thing that greatly surprised me. He said, "You will be great, and as great as you want to be, as great as God Himself, and you will not wish to be greater." I could not understand this...

Now, I have told you what Father Smith said to me, that I should become as great as I could want to be, even as great as God Himself. About two years and a half after, in Nauvoo, I asked Elder Sherwood to explain a certain passage of scripture; and while he was endeavoring to give an explanation, the Spirit of God fell upon me to a marked extent, and the Lord revealed to me, just as plainly as the sun at noon-day, this principle, which I put in a couplet: "As man now is, God once was; As God now is, man may be." That fulfilled Father Smith's declaration. Nothing was ever revealed more distinctly than that was to me. Of course, now that it is so well known it may not appear such a wonderful manifestation; but when I received it, the knowledge was marvelous to me. This principle, in substance, is found also in the scriptures. The Lord said to John, as recorded in the third chapter of his Revelation: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (20 July 1901, JH, p. 4.)

.....Now, how is it that God proposes to confer this mighty honor upon us and to raise us to this condition of glory and exaltation? Who are we that God should do all this for us? Why, we are just beginning to find out that we are the offspring of God, born with the same faculties and powers as He possesses, capable of enlargement through the experience that we are now passing through in our second estate. Let me illustrate. Here is an emperor sitting upon his throne, governing and controlling his empire wisely and properly. He has an infant son that sits upon the knee of its mother. That son he proposes to one day set upon his throne, to govern and control his empire. Here

is that infant, perfectly helpless, not knowing how to sustain its own life, not able to walk alone, without any knowledge; and here is this mighty emperor sitting upon his throne and governing his vast empire. Who would believe that he could raise that infant up to such a condition as to make it suitable to be placed on his throne? No one would, unless he had seen such things accomplished in his experience; seen the infant develop into boyhood, and then to manhood, possessing all the powers, faculties and possibilities of its father. Now, we are the sons and daughters of God. He has begotten us in His own image. He has given us faculties and powers that are capable of enlargement until His fulness is reached which He has promised-until we shall sit upon thrones, governing and controlling our posterity from eternity to eternity, and increasing eternally. That is the fact in regard to these matters. (The Teachings of Lorenzo Snow, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1984], 2.)

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Revelation 4

Introduction

Chapter 4 represents a transition-a transition from the Lord speaking to the seven churches in Asia to a revelation of the end of the world. John goes from hearing the word of the Lord, to seeing Him on his throne surrounded by 24 righteous elders. He goes from temple imagery, to heavenly imagery. He goes from the present to the future.

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Rev. 4:1 Come up hither, and I will shew thee things which must be hereafter

The escorting angel invites John to pass through the door in heaven that he may be shown "things which must be hereafter." With the exception of the first verses of chapter 6, which speak of the first 5 seals, the rest of the Revelation has to do with future events. Joseph Smith said, "The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham, or Jesus, only so far as is plainly represented by John, and clearly set forth by him. John saw that only which was lying in futurity and which was shortly to come to pass." (Teachings of the Prophet Joseph Smith, 289)

John was foreordained to reveal these events ([1 Ne 14:24-28](#)). The script had already been written. John's job was to describe these events in the language of the Spirit such

that only those with the spirit of prophecy could understand. Orson F. Whitney said, "concerning 'the book which John saw,' the Prophet says in effect that it represents the real history of the world-what the eye of God has seen, what the recording angel has written." (Gospel Themes [Salt Lake City: n.p., 1914], 92.)

Gerald Lund

The entire vision from beginning to end takes 317 verses, and yet John spends only eleven verses (or about 3.5 percent) on the first five thousand years of history, which is about 71 percent of the earth's total seven thousand years of recorded history. Without a doubt, the vast majority of the vision focuses on things "which must be hereafter." (Rev. 4:1.) Furthermore, on closer examination, we see that the focus is even more limited than that. The account of the opening of the seventh seal begins in Revelation 8:1, and yet the account of the Second Coming and the Millennium do not occur until chapters 19 and 20! The Millennium itself is treated in only seven verses. (See Rev. 20:1-7.) By far the largest portion of the book describes the events that immediately precede the Second Coming of the Savior. (See also D&C 77:13.) ("Seeing the Book of Revelation As a Book of Revelation," Ensign, Dec. 1987, 52)

Joseph Smith

Now, I make this declaration, that those things which John saw in heaven had no allusion to anything that had been on the earth previous to that time, because they were the representation of "things which must shortly come to pass," and not of what has already transpired. John saw beasts that had to do with things on the earth, but not in past ages... The revelations do not give us to understand anything of the past in relation to the kingdom of God. What John saw and speaks of were things which he saw in heaven; those which Daniel saw were on and pertaining to the earth. (Discourses of the Prophet Joseph Smith, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 248.)

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Rev. 4:3 a jasper and a sardine stone... a rainbow... like unto an emerald

If you were an artist and tried to represent God sitting upon his throne in glory, how would you represent Him? Most latter-day saints probably expect God to be in white robes, with the throne made of gold. Yet, both John and Ezekiel describe much

more color. The colors are represented by precious gems. John described glory of the Lord as jasper green and the deep orange-red color of sardine stone. Ezekiel saw the glory of the Lord as the "colour of amber" and the "appearance of fire" sitting upon a sapphire blue throne. Ezekiel said the glory emanating from the throne was in the shape of a rainbow; John tells us the rainbow was emerald green in color. "John does not give us a prismatic bow; it shimmers of but one hue, green, suggesting that life overarches all God is and all He does." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 45.)

All four precious gems mentioned by these prophets were contained in the breastplate which the High Priest wore in ancient days. Sardius, emerald, sapphire, and jasper were four of the twelve precious gems inset into the breastplate (Ex. 28:17-20). Anciently, the breastplate was to be used with the Urim and Thummim. The heavenly representation of the Urim and Thummim is the "sea of glass like unto crystal" which was before the throne (Rev. 4:6, D&C 130:7-9). Thus, anciently, when a seer wore the breastplate and used the Urim and Thummim, the colors of God's throne sat upon his breast as he looked into the Urim and Thummim, like the sea of glass before the throne, "where all things...are manifest, past, present, and future." (D&C 130:7)

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Rev. 4:4 upon the seats I saw four and twenty elders sitting, clothed in white raiment

Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 466.)

It is worthy of note that these [righteous] persons who are sitting with God on his throne are elders: not seventies, not high priests, not patriarchs, not apostles, but elders-than which there is no more important priesthood in God's earthly kingdom. Indeed, every elder who magnifies his calling as an elder has the immutable promise of the Father, guaranteed by his personal oath, that he shall gain all that the Father hath, which is eternal life, which is godhood, which is to sit with him on his throne.

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Rev. 4:5 And out of the throne proceeded lightnings and thunderings and voices

Bruce R. McConkie

How can mortal prophets find language to unveil to the view of their fellow mortals the splendor and transcendent beauty of that eternal world of celestial might and glory? They speak of rainbows and jewels, of circling flames of fires, of burning coals of fire with lightning flashing forth therefrom; they tell of thunders and voices, of the sound of the rushing of many waters, and of majestic displays of might and beauty-all in an attempt to record in mortal words that which can be seen and known only by the power of the Spirit. (Ezek. 1:1; Isa. 6.) But the Lord be praised that they have made such attempts so that those who have not seen and heard may gain some meager knowledge of those things hidden behind the windows of heaven. (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 466.)

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Rev. 4:6 before the throne there was a sea of glass like unto crystal

Joseph Smith

Q. What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation?

A. It is the earth, in its sanctified, immortal, and eternal state. (D&C 77:1)

The angels do not reside on a planet like this earth;

But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.

The place where God resides is a great Urim and Thummim.

This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. (D&C 130:6-9)

Brigham Young

This earth will become a celestial body-be like a sea of glass, or like a Urim and Thummim; and when you wish to know anything, you can look in this earth and see all the eternities of God. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 8: 200.)

Joseph Fielding Smith

What a glorious condition will be brought to pass, when we, if we are worthy to obtain the celestial kingdom, may look into the earth and see the past, the present and the future, and know that what we see will not change, for it is gnolaum, or eternal. What a glorious time it will be when, if we are worthy, we will have revealed to us all things pertaining to lesser orders of worlds; yes even things of other celestial bodies greater than our earth.

In that day we shall discover that the vastness of the universe can be traversed. New conditions will be revealed to us. By Urim and Thummim, the revelations of the great empire of God, as it fills the immensity of space, will be revealed and we shall be a part of it, knowing as we are known. Without question we will have communication with our fellow beings-the children of God throughout all space. Is this impossible? It is not impossible with God. He knows all things, for "all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things," and this by celestial law? By his infinite power and wisdom our Father governs in the universe; this he can not do unless he is familiar with it. We too shall become like him, possessors of this great knowledge, so that the vastness of the universe will not stand in the way of our becoming acquainted with the children of God in the various parts of this vast empire. (The Way to Perfection [Salt Lake City: Genealogical Society of Utah, 1949], 354.

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Rev. 4:6-9 Joseph Smith explains the representation of beasts in the vision

Joseph Smith

The subject I intend to speak upon this morning is one that I have seldom touched upon since I commenced my ministry in the Church. It is a subject of great speculation, as well amongst the elders of this Church, as among the divines of the day: it is in relation to the beasts spoken of by John the Revelator. I have seldom spoken from the revelations; but as my subject is a constant source of speculation amongst the elders, causing a division of sentiment and opinion in relation to it, I now do it in order that division and differences of opinion may be done away with, and not that correct knowledge on the subject is so much needed at the present time.

It is not very essential for the elders to have knowledge in relation to the meaning of beasts, and heads and horns, and other figures made use of in the revelations; still, it may be necessary, to prevent contention and division and do away with suspense. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit...

I should not have called up the subject had it not been for this circumstance. Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council...

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts. Whether they actually corrected him or not, I am a little doubtful, but don't care. Father Brown came to me to know what he should do about it. The subject particularly referred to was the four beasts and four-and-twenty elders mentioned in "Rev. 5:8Rev. 5:8-"And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints."

Father Brown has been to work and confounded all Christendom by making out that the four beasts represented the different kingdoms of God on the earth. The wise men of the day could not do anything with him, and why should we find fault? Anything to

whip sectarianism, to put down priestcraft, and bring the human family to a knowledge of the truth. A club is better than no weapon for a poor man to fight with.

Father Brown did whip sectarianism, and so far so good; but I could not help laughing at the idea of God making use of the figure of a beast to represent His kingdom on the earth, consisting of men, when He could as well have used a far more noble and consistent figure. What! the Lord made use of the figure of a creature of the brute creation to represent that which is much more noble, glorious, and important—the glories and majesty of His kingdom? By taking a lesser figure to represent a greater, you missed it that time, old gentleman; but the sectarians did not know enough to detect you.

When God made use of the figure of a beast in visions to the prophets He did it to represent those kingdoms which had degenerated and become corrupt, savage and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but He never made use of the figure of a beast nor any of the brute kind to represent His kingdom.

Daniel says (ch. 7, v. 16) when he saw the vision of the four beasts, "I came near unto one of them that stood by, and asked him the truth of all this," the angel interpreted the vision to Daniel; but we find, by the interpretation that the figures of beasts had no allusion to the kingdom of God. You there see that the beasts are spoken of to represent the kingdoms of the world, the inhabitants whereof were beastly and abominable characters; they were murderers, corrupt, carnivorous, and brutal in their dispositions. The lion, the bear, the leopard, and the ten-horned beast represented the kingdoms of the world, says Daniel; for I refer to the prophets to qualify my observations which I make, so that the young elders who know so much, may not rise up like a flock of hornets and sting me. I want to keep out of such a wasp-nest.

There is a grand difference and distinction between the visions and figures spoken of by the ancient prophets, and those spoken of in the revelations of John. The things

which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham or Jesus, only so far as is plainly represented by John, and clearly set forth by him. John saw that only which was lying in futurity and which was shortly to come to pass...

What John saw and speaks of were things which he saw in heaven; those which Daniel saw were on and pertaining to the earth. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 287-290)

Joseph Smith

The prophets do not declare that they saw a beast or beasts, but that they saw the image or figure of a beast. Daniel did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered "image" instead of "beast," in every instance where beasts are mentioned by the prophets. But John saw the actual beast in heaven, showing to John that beasts did actually exist there, and not to represent figures of things on the earth. When the prophets speak of seeing beasts in their visions, they mean that they saw the images, they being types to represent certain things. At the same time they received the interpretation as to what those images or types were designed to represent.

I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, He always holds Himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation of the subject.

John saw curious looking beasts in heaven; he saw every creature that was in heaven,- all the beasts, fowls and fish in heaven,-actually there, giving glory to God. How do you prove it? (See "Rev. 5:13Rev. 5:13.") "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,-strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.

Says one, "I cannot believe in the salvation of beasts." Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God...

Again, there is no revelation to prove that things do not exist in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven, but by revelation. We may spiritualize and express opinions to all eternity; but that is no authority. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 291-292)

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Rev. 4:7 the first beast was like a lion, and the second beast was like a calf

Joseph Smith gave us a lot of information about these beasts and their significance:

A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is

temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

Q. Are the four beasts limited to individual beasts, or do they represent classes or orders?

A. They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined order or sphere of creation, in the enjoyment of their eternal felicity. (D&C 77:2-3)

Paul understood that in the resurrection, there would be different classes of creatures to be resurrected. He said, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (1 Cor. 15:39) The same principle is here taught by John. He sees four individual beasts each representing their class of beings. The lion, the eagle, etc. are the most noble and glorious of their class of beings and are therefore representative.

Description of Beast (Rev. 4:7)	Representative class (D&C 77:3)
The first beast was like a lion	Beasts, primarily mammals
The second beast [was] like a calf	Creeping things
The third beast had a face as a man	Man
The fourth beast was like a flying eagle	Fowls of the air

Immediately, we see the incongruity of a calf being used to represent creeping things. The lion rules among the beasts of the forest, the eagle soars above the fowls of the air, man is given dominion over all the animals, and the calf is out of place among the creeping things. The term calf usually refers to a young cow. Occasionally, it may refer to the young of other animals but not to any class of animals which creep upon the ground. Probably, it is a mistranslation. More consistent would be the most powerful and noble of all reptiles and snakes. However, the student should be aware that Ezekiel also described four beasts. Each had faces of different creatures: man, lion, ox, and eagle (Ezek. 1:10). Neither Ezekiel's ox nor John's calf make sense as representing a class of creatures which creep upon the ground, but the principle is still instructive.

Joseph Fielding Smith

We are to understand that there will be beasts of various kinds, after the resurrection, in each of the kingdoms, telestial, terrestrial and celestial. It would be a very strange thing for any of the kingdoms to be devoid of animal and plant life. These kingdoms will be very beautiful in their immortal state. Even the telestial will surpass the comprehension of mortal man. (Church History and Modern Revelation, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 2: 68.)

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Rev. 4:8 the four beasts had each of them six wings about him; and they were full of eyes within

Joseph Smith

Q. What are we to understand by the eyes and wings, which the beasts had?

A. Their eyes are a representation of light and knowledge, that is, they are full of knowledge; and their wings are a representation of power, to move, to act, etc. (D&C 77:4)

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Rev. 4:9-10 those beasts give glory and honour and... The four and twenty elders fall down before him that liveth for ever and ever

Joseph Smith

John saw curious looking beasts in heaven; he saw every creature that was in heaven,- all the beasts, fowls and fish in heaven,-actually there, giving glory to God. How do you prove it? (See "Rev. 5:13Rev. 5:13.") "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.

...John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 291-292)

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Rev. 5:1 a book sealed with seven seals

Joseph Smith

Q. What are we to understand by the book which John saw, which was sealed on the back with seven seals?

A. We are to understand that it contains the revealed will, mysteries, and the works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

Q. What are we to understand by the seven seals with which it was sealed?

A. We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh. (D&C 77:6-7)

Of all the keys given in this revelation, this is the most important of them all. From this clue, we can organize the entire revelation into a logical framework. From this key, we understand that John's vision deals primarily with events to occur in the end of the sixth seal and the beginning of the seventh. Christianity's inability to interpret the Revelation stems primarily from misunderstanding the significance of these seven seals.

"It doesn't take a lot of study of the book of Revelation to come to the conclusion that the imagery of chapter 5 is pivotal to the whole structure of the book. John saw in the right hand of the Father a book (most likely a scroll) which was sealed with seven seals (see 5:1). He also saw that no one in heaven or earth was able or worthy to open the book, except for the Savior (vv. 2-14). Since the rest of the vision describes what John sees as each of the seven seals is opened by the Lamb, an understanding of the sealed book is critical to our whole understanding of the book of Revelation.

"And here it is that the Prophet Joseph Smith made his greatest contribution to our ability to unveil the veiled, to reveal the revelation. He answered two significant questions: What is the meaning of the book and what is the meaning of the seals?

Certainly more than any other single thing, his answers to those questions (see D&C 77:6-7) become the key to gaining access to the 'house' of Revelation." (Monte S. Nyman and Charles D. Tate, Jr., eds., Joseph Smith Translation: The Restoration of Plain and Precious Things [Provo: BYU Religious Studies Center, 1985], 262.)

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Rev. 5:2 written within and on the backside, sealed with seven seals

"John notes that the scroll was full, both on the front and the back, which parallels [Ezekiel 2:10](#). Nothing had been left out, and no more could be added. It was the scroll of destiny. John's imagery bears a mindset frequently found in apocalyptic literature that from the beginning God determined the end of history.

"...Paul understood that God, because of his foreknowledge, had marked or set the course of history through the use of individuals who would bring about his will (see Rom. 8-9). That is, God ordered things through the means of sending down spirits when and where he chose. These spirits, without any other manipulation on the part of God, act in ways he knows. Thus, by selection of these souls, God can order the course of history while still maintaining agency.

"A major thesis of Revelation is that God set the path of all things and nothing will stray from his design. This idea is symbolized in the scroll where the sovereign will of God has been recorded, where all history has been foretold. Though the idea that God has determined the course of world events may grate on some, it was a source of comfort and hope for those to whom John wrote.

"The document is sealed with seven seals. The use of seals was common during ancient times to prevent adulteration of important papers and, more importantly, to prove their authenticity. The verb sphragiz, to provide with a seal, carried the idea of assured content and authenticity. But the idea of ownership was important because the owner protected the document. In John's day, seals carried the mark of the owner who

guaranteed the contents and was responsible for carrying out the agreements, if any, contained therein." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 53.)

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Rev. 5:3-4 no man... was able to open the book

Spencer W. Kimball

Everyone sins in some degree... Thus we read in John's writings:

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we say that we have not sinned, we make him a liar, and his word is not in us. ([1 John 1:8-10.](#))

Likewise the Psalmist sang:

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God.

They are all gone aside - there is none that doeth good, no, not one. ([Ps. 14:1-3.](#))

(The Miracle of Forgiveness, chap. 3)

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Rev. 5:5 the Lion of the tribe of Juda

Bruce R. McConkie

Christ is the Lion of the Tribe of Judah. ([Rev. 5:5.](#)) When Father Jacob gave Judah his patriarchal blessing, Judah was likened both to a lion's whelp and to an old lion and was promised that the sceptre should not depart from his descendants until the coming of Christ. ([Gen. 49:8-12.](#)) Accordingly, to denominate our Lord as the Lion of the Tribe of Judah is to point to his position as a descendant of Judah, to his membership in that tribe from which kings were chosen to reign, and also to show his status as the most pre-eminent of all that house. (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 449.)

Charles W. Penrose

[Christ] is not only called "the Lamb slain from the foundation of the world," but also "the Lion of the Tribe of Judah," and He will be seen to be terrible by and by to his enemies. (Conference Report, April 1917, First Day-Morning Session 19 - 20.)

Charles W. Penrose

The time is coming when He will shine forth in that character. When the work is being brought to a consummation and the kingdoms of this world are arrayed against Him He will come forth in His strength and the might and majesty of His power, and the kingdoms of this world will be broken in pieces before the kingdom of our God and His Christ. (Conference Report, October 1915, Outdoor Meeting. 34.)

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Rev. 5:5 the root of David

Jehovah came before David. Christ came after David. Jehovah was David's Lord. Christ was David's descendant. This irony was the focus of Christ's bewildering riddle to the Pharisees:

What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
If David then call him Lord, how is he his son?
And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. ([Matt. 22:42-46](#))

Elder McConkie writes, "This designation (i.e. Root of David) signifies that he who was the Son of David was also before David, was pre-eminent above him, and was the root or source from which the great king in Israel gained his kingdom and power." (Bruce R. McConkie, *Mormon Doctrine*, 2nd ed., p. 657.) If we liken the House of David to a tree, then Christ is both the Root and the Branch ([Jer. 23:5](#); [Isa 11:1](#)). As the Root, He is the source of its strength; as the Branch, He is the fruit of its strength. He also holds the key of the House of David:

the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

And they shall hang upon him all the glory of his father's house... ([Isa. 22:22-24](#))

Isaiah's prophecy that upon him shall be "the glory of his father's house" has a dual meaning, for Christ was of both mortal and divine parentage. In the Millennium, He will receive all the glory of the House of David as well as the glory of Heavenly Father. (See commentary for Rev. 3:7) Then will the nail that was fastened in the sure place be removed ([Isa 22:25](#)).

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Rev. 5:6 in the midst of the throne...stood a Lamb as it had been slain

"The elder instructs John to 'weep not' and to 'behold the Lion,' but unexpectedly John sees a Lamb that possesses the marks of one who was slain. He sees Christ who, though slain for the sins of the world, now stands in great majesty as a lion stands as the king of all creatures. Christ stands now in the inner circle of the multitudes in heaven. He is standing near his Father's throne, which is surrounded by the four beasts and the twenty-four elders.

"Christ is called Lamb twenty-seven times in Revelation. Elsewhere the prophets write of the Lamb: 'Behold the Lamb of God, which taketh away the sin of the world' ([John 1:29](#)) 'Christ our passover is sacrificed for us' ([1 Cor. 5:7](#)) and 'ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot' ([1 Pet. 1:18-19](#)).

"The expression 'as it had been slain' indicates that the Lamb, although risen from the dead and possessing eternal life, in this vision to John carried the marks of his sacrifice in his hands, feet, and side." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 70.)

JST Rev. 5:6 elders... having twelve horns and twelve eyes, which are the twelve servants of God

The Prophet Joseph understands the difference between the seven servants previously mentioned in the Revelation and the elders that John sees associated with the Lamb. The twelve servants are the apostles of the Lamb. Their eyes are a representation of light and knowledge ([D&C 77:4](#)). Their horns are likely a representation of their strength in fighting the dragon ([Rev. 12:1-11](#)) as they are "sent forth into all the earth."

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Rev. 5:8 golden vials full of odours, which are the prayers of saints

In the tabernacle of Moses and the temple of Solomon, there was an altar of incense made of gold. Upon it sat the candlestick (candelabra) and an altar for offering incense. Every morning, when the candlestick was dressed and every evening when the lamps were lit, sweet incense was burned to the Lord ([Ex. 30:7-8](#); [40:4-6](#)). The smoke of the incense rising up to heaven was symbolic of the prayers of his people ascending to God. King David's petition was, "Let my prayer be set forth before thee as incense." ([Ps. 141:2](#))

Similarly, the golden vials full of sweet odors are a similitude of the prayers of the saints of God. It would seem that the prayers of the righteous are the perfume of heaven.

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Rev. 5:10 has made us unto our God kings and priests

Orson Pratt

Many persons have worn crowns in this life; tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has made himself perfectly happy by his obedience. But what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to

be a crown of glory; that they are to be kings in reality. John speaks in the first chapter of his Revelations to the Churches in his day, and represents the Saints to be Kings and Priests...

Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations-over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations; if there are kings, you may depend upon it they will have kingdoms under their control; they will have authority and dominion, they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office...

We do not believe that everything has got to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of lords; and they will hold it to all eternity. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 1: 291.)

Spencer W. Kimball

You are entitled to a kingdom or a queendom. You are princesses and princes. Do you prize your inheritance? Will you abdicate and relinquish your heavenly rights to all that is your due? Do you but realize what the Lord has in store for you? Do you know what you could discard in a moment of carelessness and heedlessness? The Lord told his servants:

. . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. ([1 Cor. 2:9](#).)

The king's highway-the royal road to eternal joys and exaltation-is a hard road, full of full of sacrifices and restrictions and hard work. The way is narrow but it is straight, well-marked, and strongly-beamed. But if you get off course, the dot and dash tapping gets dimmer and fainter till it fades out entirely.

The permanent kingdom is yours, not for the asking, but for the earning.

Will you abdicate it? That is much easier than to claim it. Will you, like [many], voluntarily renounce the throne? And through carelessness and heedlessness voluntarily relinquish your right to this powerful and blessed privilege? Will you forfeit your crown? Will you turn over your scepter to another? It follows easily. To do so, you need only to forget the Lord, ignore His commandments, become critical or bitter or inactive. Other things follow in turn and your kingship and queenship are in jeopardy! (February 15, 1966, BYU Speeches of the Year, 1966 17.)

Joseph Fielding Smith

Priesthood is given us for two purposes, first, that we may ourselves receive exaltation, and, second, that we may be the means of helping others to obtain like blessings. We are informed that if we are worthy of exaltation we are to become like our Father in heaven... We are to become priests and kings ([Rev. 1:6](#) and [Rev. 5:10](#)), and are to have dominion and be given rule. This means responsibility. Now, it is a self-evident truth, that if we do not use the talents given us now and do not exercise the responsibility we have received in this life, that we will not be prepared or worthy to exercise authority and have responsibility there. If such authority is given us here and we have refused to use it, then we surely could have no right to the reward and cannot receive responsibility and power there, for responsibilities then will be many times greater than now. Here we prove ourselves through service as well as through obedience to the law of the Gospel.

...The third and highest kingdom-the celestial-is where God and Christ dwell. There are, even in this kingdom, different degrees of glory, but it is the privilege of every member of the Church, who will receive and be true to every covenant and obligation, to gain the exaltation. All who gain the highest exaltation, the Lord has said, are made "equal in power, and in might, and in dominion." All power is given unto them, they become "gods, even the sons of God, wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's." These are made priests and kings. ("The Wisdom of President Joseph Fielding Smith," New Era, July 1972, 21)

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Rev. 5:12 Worthy is the Lamb

Bruce R. McConkie

Salvation is in Christ. His is the only name given under heaven whereby this priceless gift may be won. Without him there would be no resurrection and all men would be forever lost. Without him there would be no eternal life, no return to the presence of a gracious Father, no celestial thrones for the saints.

No tongue can tell, no mind can envision, no heart can conceive of all that comes to us because of him. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev 5:12.) ("Be Valiant in the Fight of Faith," Ensign, Nov. 1974, 34)

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Rev. 5:13 every creature which is in heaven, and on the earth

Joseph Smith

John saw curious looking beasts in heaven; he saw every creature that was in heaven,- all the beasts, fowls and fish in heaven,-actually there, giving glory to God. How do you prove it? (See Rev. 5:13.) "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,-strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.

Says one, "I cannot believe in the salvation of beasts." Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the

words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 291.)

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Rev. 6:1-8 The First Four Seals

The first four seals should be considered as a group. They are different in content from the others and share several common elements. All four are brief and describe a rider or riders on horseback. Each is announced by one of the four beasts in heaven (Rev. 4:6). Each uses imagery suggestive of the war between good and evil as waged during the first four millennia of the earth's temporal existence (D&C 77:6-7).

Seal	Beast	Horse	Rider	Source of Power
1st	1	White	Goes forth to conquer with a bow and a crown	God
2nd	2	Red	Takes peace from the earth holding a sword	Satan
3rd	3	Black	Holds a pair of balances	God
4th	4	Pale	Two riders, Death and Hell, have power to kill a fourth of the earth's inhabitants	Satan

Rev. 6:1-2 The First Seal

The Fall of Adam is estimated to have occurred about 4000 BC. Certainly, we have little information about the history of the earth from 4000 to 3000 BC. The brief description of the first seal doesn't help.

A book sealed with seven seals must surely have had more information about the first 5-6 seals than are contained in Revelation. Had the beast described everything recorded in the first seal, it would certainly have been several pages, or even volumes, of written text. We are not given more information because John's mission was to reveal events attendant to the Second Coming-not because the book only contained a one-verse description of a thousand years of human history. In fact, this history will be given in greater detail when the first angel sounds "his trump in the ears of all living, and [reveals] the secret acts of men, and the mighty works of God in the first thousand years." ([D&C 88:108](#))

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Rev. 6:2 a white horse: and he that sat on him had a bow; and a crown

"During his millennial rule, Adam must have exercised his dominion and authority by means of wise laws and regulations, some being in the form of civil laws, for the guidance of all his children, good and bad; some were probably in the shape of carnal commandments, higher than the civil law in their spirit and aim, calculated for those only who, having embraced the first principles of the gospel, yet were not prepared to receive the highest principles, the celestial laws according to which the people of the city of Enoch lived. But all these laws must have borne a certain amount of similarity to each other, coming as they did from one common source. There were the rights and privileges of all classes of people defined, protected, and Father Adam saw to it that every one of his sons and daughters bowed down to the authority of the law, transgression being visited with swift punishment, as the bow in his hand would indicate." (Hammurabi's Code of Laws. by A.a. Ramseyer., Improvement Era, 1905, Vol. Viii. January, 1905. No. 3.)

Adam was the greatest priesthood leader of the first Millennium. The white horse represents his righteousness and premiere position as a member of God's cavalry in the fight against the powers of Satan. He is a type for the Savior who was also seen on a white horse:

And that sat upon him was called Faithful and True, and in righteousness he doth judge and make war...

...on his head were many crowns...

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean...

And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. ([Rev. 19:11-19](#))

We remember that it was the archangel Michael who led the armies of God in the war in heaven ([Rev. 11:7-11](#)). The main figures on each side of this conflict remain the same, either before or after the Fall. If Michael led the fight against the dragon in the pre-mortal sphere, he continued this fight in mortality, and will again assume a premiere position when the powers of Satan are destroyed at the end of the world.

Joseph Smith

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in [Genesis 1:26-28](#). He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood... These men held keys first on earth, and then in heaven... The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority. (Teachings of the Prophet Joseph Smith, 157)

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Rev. 6:3-4 The Second Seal

The first seal describes a righteous angel. The second, by contrast, describes an evil rider who takes peace from the earth. To what does this have reference? One of the most obvious examples is the time of the Flood. If 4000 BC is used as the time of the Fall, then the chronology of Genesis 5 and [Gen. 9:28-29](#) places the Flood about the year 2344 BC, near the middle of the second millennium. The second thousand years was a time of great righteousness and great wickedness. Noah and his sons walked with God, but most of humanity had turned to corruption and violence. "The earth was corrupt before God, and it was filled with violence. And God looked upon the earth,

and, behold, it was corrupt, for all flesh had corrupted its way upon the earth. And God said to Noah: The end of all flesh is come before me, for the earth is filled with violence." ([Moses 8:28-29](#))

Why had the earth become such a violent place? In part, it was because the rider of the blood red horse described in Revelation was given power "to take peace from the earth, and that they should kill one another." Again, the identity of the rider is not clear. We will find out who he is, when the second angel sounds his trump and reveals "the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years." ([D&C 88:109](#)) For now, what is clear is that he was a soldier in Satan's army whose mission it was to encourage violence and murder among the children of men. His mission was so successful that all but eight souls were worthy of death by the Flood.

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Rev. 6:4 power was given to him that sat thereon

It is not a coincidence that the wicked riders described in the second and fourth seals have power given to them. Of the righteous messengers of the first and third seals, no mention is made of their source of power. The reason is that the righteous angels mentioned have priesthood power of an eternal nature. By contrast, the wicked riders serve Satan and hold no priesthood of their own. They perform their work through Satan's power, but their power is temporary. Neither Satan's priesthood, nor their power, is permanent. Because of the Fall, the Father allows Satan and his hosts to afflict and torment man. Satan may boast, "Now is the great day of my power," but that day will shortly come to an end.

The temporary power of Satan is contrasted with the eternal nature of the priesthood, which is "without beginning of days or end of years, being prepared from eternity to all eternity." ([Alma 13:7](#)) The angels of the first and third millennia are not "given power" for a season because their power and keys are eternal and inherent to the priesthood of God.

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Rev. 6:5-6 The Third Seal

The rider carrying a pair of balances would seem to be out of place in the battle between the forces of good and evil. At first glance, we may not know which side of the conflict he belongs. But this angel represents the judgment of God upon the inhabitants of the earth. His power comes not from Satan. His marching orders are of the Lord.

"The time represented by the third seal was an era of great famine. John sees a black horse, black being the color of extreme hunger and famine ([Lam. 4:8-9](#)). In the hand of the rider he sees a pair of balances, which are used to measure the food during the famine, a practice known from earlier times ([Lev. 26:26](#)). For instance, on one occasion the Lord prophesied through Ezekiel that he would cause a famine by 'break[ing] the staff of bread in Jerusalem'; the Jerusalemites, he explained, would 'eat bread by weight, and with care; and they shall drink water by measure' (Ezek. 4:16).

During this thousand-year time span, Abraham records, 'a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine. . . . Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died' ([Abr. 1:30; 2:1](#)). As Abraham and Sarai traveled through the land, he stopped and 'built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish. . . . And I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous' ([Abr. 2:17, 21](#))

We recall that Joseph, the great-grandson of Abraham, interpreted Pharaoh's dream of a famine that would last seven years and would 'consume the land' ([Gen. 41:30](#)). The famine existed in Egypt as well as other lands. Gen. 41 relates: 'And the famine was over all the face of the face of the earth . . . and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands' ([Gen. 41:56-57](#)). Jacob, Joseph's father, also experienced the famine while dwelling in Canaan, and he sent ten of his sons to Egypt to buy corn ([Gen. 42:1-5](#))." (Donald W. Parry and Jay A. Parry, *Understanding the Book of Revelation* [Salt Lake City: Deseret Book Co., 1998], 81.)

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Rev. 6:6 see thou hurt not the oil and the wine

"A measure of wheat for a penny/three measures of barley for a penny. A measure (approximately one quart) represents the daily food ration of one adult, and a penny ([Matt. 20:2](#)) was one day's pay. Barley, the food of the destitute, cost a third as much as wheat. The measurement of small quantities of food speaks of a time of famine.

"Hurt not the oil and the wine. 'The warning against hurting the oil and wine sets limits to the destruction about to be carried out by the horseman. Since the roots of the olive and vine go deeper [than the roots of barley and wheat], they would not be affected by a limited drought that would all but destroy the grain.' (Mounce, Book of Revelation, 144.)" (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 81.)

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Rev. 6:7-8 The Fourth Seal

The fourth horse has two riders. Death and Hell, the twin enemies, are represented by these soldiers of Satan. When hell is understood to mean spiritual death, we see that these riders carried both physical death and spiritual death. The second is worse than the first. We are reminded of the warning of the Master, "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." ([Matt. 10:28](#)) These riders are to be feared.

"Surely no period before this saw more vicious generals and armies. It was the time when some of the world's greatest empires rose and fell: Babylon, Assyria, Persia, and Macedonia among them. As armies marched, men died in droves, and Hell gaped open wide its jaws to receive them.

"Caught up in all this strife were the people of Jehovah. Palestine was often a hotly contested area. Pulled by the forces of the day, its political leaders tried to play power politics to their shame and destruction. The great prophets, Hosea, Amos, Isaiah, and later Jeremiah and Lehi, tried to warn them of their folly. They would not

heed. Too caught up in idolatry to repent, too licentious to reform, too hard-hearted to feel, they warred among themselves and weakened their nation. As a consequence, they left Jehovah and life eternal. Hell was truly their reward." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 67.)

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Rev. 6:8 a pale horse

The lifeless corpse has an unforgettable color-or lack thereof. The pale horse represents the appearance of the face of the dead. The spiritually dead are pale because their countenance lacks any of the Light of Christ. In the Book of Mormon, Seantum had murdered his brother, the chief judge. When examiners find blood on his clothing, he knew he was caught. Nephi prophesied, "then shall he tremble, and shall look pale, even as if death had come upon him. And then shall ye say: Because of this fear and this paleness which has come upon your face, behold we know that thou art guilty." (Hel. 9:33-34) The wicked, in death and hell, have this pale look of guilt.

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Rev. 6:9-12 The Fifth Seal

The fifth millennium began approximately at the time of the Savior's birth, probably a bit before. Certainly, his life and mission occurred during the fifth seal of time. However, the focus is not on the Master, but on his followers. No more riders on horseback, he now sees "the souls of them that were slain for the word of God, and for the testimony which they held." John's friend Peter and his brother James must have flooded into his mind. Stephen, Paul, and all the other apostles who had suffered violent deaths must have come into view. John, alive and alone, must have felt strong emotions as the events of his day were represented in heaven. We imagine his soul yearning to join the heavenly chorus, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

George Q. Cannon

It seems as though the adversary has been determined that if he could not stop the progress of this work in any other way he would drown it in blood. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 25: 279.)

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Rev. 6:10 How long, O Lord, holy and true, dost thou not judge and avenge our blood

George Q. Cannon

In the days of John the Revelator, one of the apostles of the Lord, in the visions which he saw it was made manifest that there were yet more lives to be offered up for the cause of truth before the blood that had been shed could be avenged upon those that dwelt upon earth. It doubtless seemed strange to the inhabitants of Jerusalem when Jesus said unto them that all the righteous blood that had been shed in past generations from the blood of righteous Abel to Zacharias, son of Barachias, should be required of that generation. There were reasons for this which he well understood. There are reasons existing now and that will continue to exist and operate, why the blood of those who have been slain for the word of God and the testimony of Jesus in ancient days, should be avenged upon some generation in the future, from the time that John spake and wrote the revelation he had received. Jesus said when he was upon the earth: "And this is the condemnation; that light is come into the world and men love darkness rather than light." They were held to a strict accountability after light was revealed. The generation in which he lived were held to a stricter accountability than any preceding generation, because he himself, the Son of God, was in their midst, performing mighty works, preaching the Gospel of the kingdom in its purity and in its power, and communicating unto them the mind and will of heaven.

Every generation who have the privilege of hearing the pure Gospel of Jesus preached in its fulness are held to a similar accountability. Their position is different to that of the generations who do not have that privilege... When God communicates his mind and will unto his children by the medium of angels, by the medium of prophets, by the medium of holy men whom he has raised up, those who hear that testimony, those unto whom that message is communicated, are held to a strict accountability to obey the same or be held in great condemnation for their rejection of it. If you will read the history of God's ways of dealing with the children of men throughout all ages, you

will find that it is invariably the case that judgments and calamities, the fiery indignation of the Almighty always follow the rejection of his truth, when that truth is proclaimed by his authorized servants, such as are apostles and prophets. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 20: 246 - 247.)

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Rev. 6:11 rest...until their fellowservants also... be killed as they were

Matthias F. Cowley

Joseph Smith, the great Prophet of the last days, and his martyred brother, the Patriarch Hyrum Smith, were among these fellow servants who were to be slain. They have fulfilled this last requirement of their earthly existence. Their testimony is true, attested by every evidence that man could give or the world require. That testimony is binding upon all the world. The Gospel has been restored to man, through Joseph Smith, in all its fullness. Will men obey the divine message? A proper answer by every individual is of the greatest importance. (Cowley's Talks on Doctrine [Chattanooga: Ben. E. Rich, 1902], 44.)

Wilford Woodruff

On my arrival [in Boston] I received a letter which had been sent from Nauvoo, giving us an account of the killing of the prophets. I was the only man in Boston of the quorum of the Twelve.

I had very strange feelings, as, I have no doubt, all the Saints had. I attended a meeting on the following day in Boydston's Hall, where a vast number of the inhabitants of Boston and some three hundred Latter-day Saints had assembled. Hundreds of men came to that meeting to see what the "Mormons" were going to do now that their prophets were dead. I felt braced up; every nerve, bone, and sinew within me seemed as though made of steel. I did not shed a tear. I went into that hall, though I knew not what I was going to say to that vast audience. I opened the Bible promiscuously and opened to the words of St. John where he saw under the altar the souls of them that were slain for the word of God, and heard them cry, "How long, O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth?" The Lord informed them that they must wait a little season, until their brethren were slain as they were. I spoke on those words.

Next day I met Brigham Young in the streets of Boston, he having just returned, opposite to Sister Voce's house. We reached out our hands, but neither of us was able to speak a word. We walked into Sister Voce's house. We each took a seat and veiled our faces. We were overwhelmed with grief and our faces were soon bathed in a flood of tears. I felt then that I could talk, though I could not do so before-that is, to Brother Brigham. After we had done weeping we began to converse together concerning the death of the prophets. In the course of the conversation, he smote his hand upon his thigh and said, "Thank God, the keys of the kingdom are here." (Brian H. Stuy, ed., Collected Discourses, 5 vols. [Burbank, Calif., and Woodland Hills, Ut.: B.H.S. Publishing, 1987-1992], Vol. 1, Wilford Woodruff, June 2, 1889)

James E. Faust

The Doctrine and Covenants counsels us:

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

And whoso is not willing to lay down his life for my sake is not my disciple.
([D&C 103:27-28](#))

...In the early days of the Church in Mexico, two faithful leaders who were disciples of Christ became martyrs because of their belief. The two whose lives were taken were Rafael Monroy and Vicente Morales.

During the Mexican Revolution, Rafael Monroy was the president of the small San Marcos Mexico Branch, and Vicente Morales was his first counselor. On July 17, 1915, they were apprehended by the Zapatistas. They were told they would be spared if they would give up their weapons and renounce their strange religion. Brother Monroy told his captors that he did not have any weapons and simply drew from his pocket his Bible and Book of Mormon. He said, "Gentlemen, these are the only arms I ever carry; they are the arms of truth against error."

When no arms were found, the brethren were cruelly tortured to make them divulge where arms were hidden. But there were no arms. They were then taken under guard to the outskirts of the little town, where their captors stood them up by a large ash tree in front of a firing squad. The officer in charge offered them freedom if they

would forsake their religion and join the Zapatistas, but Brother Monroy replied, "My religion is dearer to me than my life, and I cannot forsake it."

They were then told that they were to be shot and asked if they had any request to make. Brother Rafael requested that he be permitted to pray before he was executed. There, in the presence of his executioners, he kneeled down and, in a voice that all could hear, prayed that God would bless and protect his loved ones and care for the little struggling branch that would be left without a leader. As he finished his prayer, he used the words of the Savior when He hung upon the cross and prayed for his executioners: "Father, forgive them; for they know not what they do." With that the firing squad shot both Brother Monroy and Brother Morales.

Some years ago I went to Mexico to reorganize a stake presidency. As I conducted the interviews, I was privileged to become acquainted with one of the descendants of Rafael Monroy. I was very impressed with the depth of this man's testimony and his commitment to the gospel. When I asked him what had happened to the rest of Brother Monroy's descendants, he said that many of them have been on missions and continue faithful in the Church.

In the early days of the Church, other disciples in addition to Joseph Smith and Hyrum Smith also laid down their lives for the gospel of Jesus Christ. The faithfulness of Edward Partridge, the first bishop of the Church, is noted in the Doctrine and Covenants. On July 20, 1833, Edward was sitting at home with his frail wife, who had just given birth. Three mobsters burst in and dragged him into the bedlam of the street and then into the square, where they had already taken Charles Allen. A mob of about 300 demanded through their spokesman that Edward and Charles either renounce their faith in the Book of Mormon or leave the county. Edward Partridge responded: "If I must suffer for my religion, it is no more than others have done before me. I am not conscious of having injured anyone in the county and therefore will not consent to leave. I have done nothing to offend anyone. If you abuse me, you are injuring an innocent man." The mob then daubed Edward and Charles from head to foot with hot tar containing pearl ash, a flesh-eating acid, and then they threw feathers that stuck to the burning tar.

The Prophet Joseph Smith characterized Edward's death a few years later at age 46 in these words: "He lost his life in consequence of the Missouri persecutions, and he

is one of that number whose blood will be required at their hands." Edward Partridge left a legacy that lives on in a large and righteous posterity.

For most of us, however, what is required is not to die for the Church but to live for it. For many, living a Christlike life every day may be even more difficult than laying down one's life. ("Discipleship," Ensign, Nov 2006, 20-23)

Wilford Woodruff

How many other of the servants of God may be called to seal their testimony with their blood before the coming of Christ is not for me to say. (Latter-day Saints' Millennial Star, vol. 5 (June 1844-May 1845), No. 8. January, 1845. Vol. V. 135.)

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Rev. 6:12-17 The Sixth Seal

We finally get to the meat of John's foreordained mission-to reveal the events of the Second Advent of Jesus Christ. Finally, we get to those events which Nephi saw but was forbidden to write:

I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb...

And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth...

And I looked and beheld a man, and he was dressed in a white robe.

And the angel said unto me: Behold one of the twelve apostles of the Lamb.

Behold, he shall see and write the remainder of these things; yea and also many things which have been...

But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the lamb of God that he should write them. ([1 Ne. 14:14-25](#))

As of this writing, in the beginning of the 21st century, the events of the sixth seal have not all been fulfilled. John's prophecies deal with events in the very last of the sixth seal, but they have not all occurred. These apocalyptic events will be as dramatic

as John's text implies. We should not imagine otherwise. Clear back in 1833, the saints realized these events had not yet occurred, "who... will say, that [these events have already] been?-Events of this magnitude would have been noticed and recorded by previous historians, and we should now read them with wonder and amazement. And that they are [yet] to transpire, the veracity of the sacred scripture stands pledged for the truth of their performance. (Signs in the Heavens., Evening and Morning Star, vol. 2 (June 1833-September 1834), Vol. II. December, 1833. No. 15. 116.)

Bruce R. McConkie

We are now living in the Saturday night of time; the millennial morning will soon dawn. This is the end of the sixth seal, and the seventh seal will soon be opened. Our modern revelation tells us plainly that Christ will come sometime after the opening of seventh seal; it will be during the seventh thousand years and after the events listed in the eighth chapter of John's writings. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 381.)

Rev. 6:12 a great earthquake

"By use of the earthquake, the Lord shows his incredible power as he begins to warn the nations. Such power will be sufficiently terrifying to drive men to wish for death rather than face vengeance. John's forceful symbols dramatically convey the great natural disasters that bring the sixth millennium to a close and act as forerunners to the final catastrophes." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 72.)

While some of the most deadly earthquakes are listed above, there are smaller earthquakes all the time which sometimes slip past our attention. For a list of earthquakes worldwide in a span of less than two years, see page on 6th seal earthquakes or go to(<http://topics.cnn.com/topics/earthquakes#aCurrentPage> (link is external)).

Rev. 6:12-13 the sun became black...the moon became as blood... the stars of heaven fell unto the earth

Of all the signs of the Second Coming of Christ, none takes preeminence over this one. The light of the sun will be withheld, the color of the moon will be blood red

and the stars shall fall more impressively than any meteor shower any astronomer has ever seen.

Not uncommonly, someone will declare that this prophecy has already been fulfilled. They usually reference solar eclipses, lunar eclipses, and meteor showers. While this prophecy probably will have multiple fulfillments, we can't help but think that a very dramatic and unequivocal sign still awaits us. Think of what happened in the New World at the Savior's birth-36 hours of daylight. What happened at his death-three days of utter darkness. Should we think that the sign of his Second Coming would be any less dramatic?

The scriptures speak of many signs in the heaven and on the earth, but this particular sign is different. That the sun should be darkened, the moon turned to blood, and the stars fall from the heavens is a sign that is repeated over and over in the scriptures (see [Ezek. 32:7](#), [Joel 2:31](#); [3:15](#), [Matt 24:29](#); [Mark 13:24-25](#), [Luke 21:25](#), [Acts 2:20](#), [Rev. 6:12](#); [8:12](#), [D&C 29:14](#); [34:9](#); [45:42](#); [88:87](#); [133:49](#)). How many other signs or doctrines are repeated in 14 different places? Certainly, the fulfillment of this scripture will be as dramatic as anything we have ever seen, for when it occurs, 'the earth shall tremble and reel to and fro as a drunken man' ([D&C 88:87](#)).

"In taking to task the scurrilous writings of one newspaper of his day, the Prophet Joseph Smith commented on the newspaper's report of a claim that a Mr. Hyrum Redding of Ogle County, Illinois, had already 'seen the sign of the Son of Man.' The Prophet noted that the Lord would reveal such an event to His earthly prophet and that no man had yet seen such a sign, 'nor will any man, until after the sun shall have been darkened and the moon bathed in blood.' (HC, 5:290-91.)" (Hoyt W. Brewster, Jr., Behold, I Come Quickly: The Last Days and Beyond [Salt Lake City: Deseret Book Co., 1994], 183 - 184.)

Bruce R. McConkie

There may be more than one occasion when the light of the sun and the moon shall be withheld from men, and when it will seem as though the very stars in the firmament are being hurled from their places. What is here recited could mean that the light of the sun is blotted out by smoke and weather conditions, which would also make the moon appear "as blood." This falling of the stars "unto the earth" could be meteoric showers, as distinguished from the stars, on another occasion, appearing to

fall because the earth itself reels to and fro. Perhaps the passage has reference to both types of falling stars. The latter-day revelation that seems to parallel John's words has come to us in this language: "Not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree." ("[D&C 88:87](#).) (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 380.)

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Rev. 6:14 every mountain and island were moved out of their places

Joseph Fielding Smith

I know it is customary to spiritualize these passages and to place upon them a figurative interpretation, but in our modern scriptures, as well as in the Bible, the literal meaning is clearly stated. I will give you a few references from the Doctrine and Covenants:

Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth-and all this when the angel shall sound his trumpet. ([D&C 49:23](#))

And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.

He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. ([D&C 133:21-24](#))

...These scriptural references teach us definitely that the day will come when the mountains will be debased and naturally the valleys will be exalted. This is part of the

great restoration. The sea is to be driven back into the north, so it must have been there once before. The land surface of the earth will again be united, and the islands brought back to the main land, as it was in the beginning.

Now why bring back the condition which was in the beginning? Because in the beginning the Lord pronounced the earth good. Then after the fall a curse was placed upon it, and many changes came. In this time of restoration all things are to be brought back to their primitive condition. (Doctrines of Salvation, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 2: 318.)

Bruce R. McConkie

Knowing as we do from latter-day revelation that the islands and continents were once joined in one landmass and will yet again be joined, we find new meaning in allusions and comments found in the ancient scriptures. As part of a description of the Second Coming, John tells us: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." (Rev. 6:14.) In connection with the greatest earthquake of the ages, John says: "And every island fled away, and the mountains were not found." (Rev. 16:20.) Also in a Second Coming setting John speaks of the voice of the Lord "as the voice of many waters, and as the voice of a great thunder." (Rev. 14:2.) This is the identical language used by the Lord in telling Joseph Smith that the mountains and valleys shall not be found, that the great deep (apparently the Atlantic Ocean) will be driven back into the north countries, "and the islands shall become one land." (D&C 133:22-23.) The voice of many waters and of a great thunder could well be the thunderous surging of a whole ocean moving half an earth's distance from where it now is. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 623.)

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Rev. 6:15 the kings of the earth, and the great men, and the rich men

"The Seer notes seven consequences to the wickedness of mankind: (1) the earthquake, (2) the darkened sun, (3) the reddening of the moon, (4) the stars falling, (5) the heavens rolling up, (6) the mountains and islands moving out of their places, and (7) the universal consternation of mankind. Further, he notes seven classes of men who will be affected: (1) kings, (2) great men, (3) rich men, (4) chief captains, (5) mighty

men, (6) bondmen, and (7) free men. Such numbering seems deliberate on his part. It emphasizes the idea of completeness: no enemy of God, no matter how high or low born, will escape the wrath of the Lamb. He will move in his fury when patience ceases to be a virtue: 'It shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not' (D&C 29:17). (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 72.)

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Rev. 6:16 hide us from the face of him that sitteth on the throne

Neal A. Maxwell

The judgment day is one of the things that really will be. The "future shock" of that judgment and the events to precede it will be without parallel. The dramatic day described so powerfully by Alma will be a highly compressed and collective moment of truth. This will be the day when every knee shall bow and every tongue confess Jesus is the Christ. ([Philippians 2:10-11](#).) No mortals will be standing that day. Those who were cruelly used by the adversary will see that awful reality. Nephi said the unrepentant guilty would "remember [their] awful guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God Almighty-but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery." ([2 Nephi 9:46](#).) Jesus, who purchased us and who owns us, will require this owning up. They who transgressed divine law will openly admit that their transgressions are their own and cannot be laid at someone else's door.

In writing of this event that really will be, the apostle John described how "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men . . . hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." ([Revelation 6:15-16](#).) This is high drama. This is a final confrontation with the ultimate reality, the living God.

On that dramatic day there can be no saving swagger-no panache. On that day there can be no grievance with God that can be advanced at all... The promised day of judgment will come, and all men will be left "without excuse." ([D&C 101:93](#); [Romans 1:20](#).) (Things As They Really Are [Salt Lake City: Deseret Book Co., 1978], 111-112.)

John Taylor

The Lord has begun to vex the nations, beginning with our own nation; he is vexing it and will vex other nations, and his judgments will go forth and all the wicked nations of the world will feel the avenging hand of God, and he will continue to overthrow nation after nation until He whose right it is will take the government into his own hand, and he will continue to increase and progress until every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them shall be heard to say, Blessing, and honor, and glory, and power, and might, and majesty, and dominion be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Shall we be found among that number who will thus magnify the name of God, crying, "Hallelujah, the Lord God omnipotent reigneth"?

I pray God this may be the case, that we may not be compelled to call for rocks to fall upon us and mountains to hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 10: 120.)

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Rev. 6:17 the great day of his wrath is come; and who shall be able to stand?

Wilford Woodruff

Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury. (Milton R. Hunter, Pearl of Great Price Commentary: A Selection From the Revelations, Translations, and Narrations of Joseph Smith, 313-314)

Revelation 7

Introduction

Chapter 7 describes two distinct groups. First are the 144,000 (v. 1-8); second are those whose robes have been made white in the blood of the Lamb (9-17). Both are righteous. Both are exalted. Both enjoy the blessings of the Millennial reign of Christ. But the first group is sealed up unto eternal life, meaning their calling and election has been made sure.

Some students of the gospel have privately wondered if receiving one's calling and election in mortality was prerequisite for exaltation. However, this scripture teaches us that the vast majority of exalted saints will not have been sealed up unto eternal life during their mortal lives. Rather, they join the group "arrayed in white robes...[having] made them white in the blood of the Lamb." (v. 13-14) The promises made to this second group exceed mortal comprehension-they are the blessings of the exalted.

Spencer W. Kimball

It would seem that these people had not always been perfect. They had had soiled robes and many weaknesses, but had now overcome and had washed the soiled raiment in the blood of the Lamb. They were now clean and purified, as is indicated in the blessings promised. (The Miracle of Forgiveness [Salt Lake City: Bookcraft, 1969], chapter 22)

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Rev. 7:1 four angels standing on the four corners of the earth, holding the four winds

The earth doesn't have corners, nor can mortals grab hold of the wind. This language is expressive and symbolic of the mission of these angels to gather the elect

from the ends of the earth. The winds of destruction must be held at bay until this can be accomplished. "Such winds brought drought, heat, insect plagues, and desolation. The mention of sun and withering heat in verse sixteen suggests that John had in mind the sirocco, a scorching wind that burnt up vegetation and left the land dust dry. Biblical people viewed such winds as displays of divine wrath (cf. [Hosea 3:5](#); [Rev. 16:9](#), "great heat" being from a scorching wind). In this light, the angels play the role of divine executioners with power to destroy the whole earth... These angels have, as it were, two faces. They are not only destroying angels, but saving angels as well. What makes the difference is how men respond to the message they dispense." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 77.)

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ([Matt. 24: 31](#))

Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other. ([D&C 133:7](#))

Q. What are we to understand by the four angels, spoken of in the 7th chapter and 1st verse of Revelation?

A. We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness. (D&C 77:1)

Section 133 of the Doctrine and Covenants teaches the same principles as contained in Revelation 7 but with language which is easier to understand. Consider the D&C version of this same doctrine.

...Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews.

And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

Yea, let the cry go forth among all people... Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent.

For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh-

When the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads.

Wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him. ([D&C 133:7-19](#))

Wilford Woodruff

I think, many times, that we, as Elders of Israel and as Latter-day Saints, come far short of realizing our position before the Lord. The work required at our hands is great and mighty; it is the work of Almighty God. We are held responsible for presenting the Gospel of Christ to all the nations of the earth, to warn the Gentiles, to prepare for the return of the lost ten tribes of Israel, and for carrying the Gospel to the whole tribes of Israel. We are held responsible for all this, and for building Temples to the Most High, wherein we can enter and attend to ordinances for the salvation of our dead. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 18: 114 - 115.)

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Rev. 7:2 I saw another angel ascending from the east

Q. What are we to understand by the angel ascending from the east, Revelation 7th chapter and 2nd verse?

A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And, if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things. (D&C 77:9)

Do we know who this angel is? The prophet said he is Elias, but the doctrine of Elias can be quite confusing. The Bible Dictionary states: "the word Elias has many applications and has been placed upon many persons as a title pertaining to both preparatory and restorative functions." The prototypical preparatory Elias was John the Baptist, but there are many Eliases. Similarly, the prototypical restorative Elias is the one referred to in this verse, but there are many others. The Lord said this Elias was a prophet, "to whom I have committed the keys of brining to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began." ([D&C 27:6](#)) Who then is this Elias who was to "come to gather together the tribes of Israel and restore all things"? (D&C 77:9)

Bruce R. McConkie stated, "the Elias who was to restore all things is the angel Gabriel who was known in mortality as Noah." (Doctrinal New Testament Commentary, 3: 492.) President Joseph Fielding Smith taught, "This is the same Elias who held the keys of the dispensation of Abraham and who came to the Prophet Joseph Smith and Oliver Cowdery, April 3, 1836, in the Kirtland Temple and restored the keys of Abraham's dispensation." (Answers to Gospel Questions, 3:139-40).

Joseph Smith

The Priesthood was first given to Adam...Then to Noah, who is Gabriel: he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in this day, and to him was given the dominion. These men held keys first on earth, and then in heaven. (Teachings of the Prophet Joseph Smith, 157)

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Rev. 7:3 Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads

The four angels under the direction of Elias have been given a specific priesthood assignment. They have the power to send the wicked to hell, and they have power to seal the saints up unto eternal life through the priesthood. Before they can send the wicked "down to the regions of darkness," the righteous must first be sealed up. A priesthood leader who has had his calling and election made sure has been sealed up unto eternal life. This is the significance of being sealed "in their foreheads." Elder McConkie wrote, "Since these sealing blessings are conferred by the laying on of hands of those who hold the keys of this power, it follows that John's description of placing a seal in the forehead is not just apocalyptic imagery but a literal description of what takes place." (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 683.) A specified number of these brethren must be sealed up unto eternal life prior to the Second Coming.

Joseph Smith

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 321.)

Bruce R. McConkie

Some of this sealing has already occurred-a few of Ephraim and a sprinkling of Manasseh have been sealed up unto eternal life; but the great day of fulfillment, where all Israel is concerned, lies ahead. And again, be it noted, there is more to the labors of Elias of the Restoration than the works of one angel only. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 105.)

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Rev. 7:4 there were sealed an hundred and forty and four thousand

Q. What time are the things spoken of in this chapter to be accomplished?

A. They are to be accomplished in the sixth thousand years, or the opening of the sixth seal.

Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel-twelve thousand out of every tribe?

A. We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn. (D&C 77:10-11)

Gerald N. Lund

President Joseph Fielding Smith spoke of these high priests and the privilege it would be to be included in that group.

This certainly is a great honor to be one of the 144 thousand who are specially called by the power of "the angels to whom is given power over the nations of the earth" to bring souls unto Christ. John the Apostle, had the great desire to bring souls to Christ. The Three Nephite Disciples likewise sought this great honor and it was granted to them. It is one of the noblest desires that a man can have. It will be a wonderful blessing to those who are called in this great group.

It is difficult to say when the actual calling of these men will take place. Some prophets have spoken as though it would be after the return of the ten tribes. But whether it would happen before, after, or during the Council of Adam-ondi-Ahman is not clear. Joseph Smith once indicated to some holders of the priesthood that the selection for that group of high priest-missionaries had already commenced even then.

I attended prayer-meeting with the quorum in the assembly room, and made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced.

(Gerald N. Lund, *The Coming of the Lord* [Salt Lake City: Bookcraft, 1971], 174.)

Orson Pratt

The ten tribes will have to come forth and come to this land, to be crowned with glory in the midst of Zion by the hands of the servants of God, even the Children of

Ephraim; and twelve thousand High Priests will be [selected] from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the Firstborn. Will not that be a great work? Imagine one hundred and forty-four thousand High Priests going forth among the nations, and gathering out as many as will come to the Church of the Firstborn... The work is of great magnitude, Latter-day Saints, and we are living almost upon the eve of it. Six thousand years have nearly gone by, the world is getting aged, and Satan has accomplished almost all that the Lord intends that he shall accomplish, before the day of rest. With a work of such magnitude before them, the Latter-day Saints should be wide awake, and should not have their minds engaged in those fooleries in which many indulge at the present time. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 16: 326.)

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Rev. 7:5-8 Twelve thousand of each tribe

The list we read in Revelation 7 omits the tribe of Dan. The Bible Dictionary states, "The reason for the omission of the tribe of Dan in John's list in Rev. 7:5-7 is not known." The other confounding thing about this list is that Ephraim is not specifically listed. Rather, Joseph and Manasseh are listed instead. The twelve thousand of the tribe of Joseph would probably be from the tribe of Ephraim, but we do not know why John listed them this way.

Rev. 7:5 Of the tribe of Juda were sealed twelve thousand

Can we imagine 12,000 men, holding the priesthood, descending from Judah, who have been sealed up unto eternal life by having their calling and election made sure? Right now it is hard to imagine that there are 12,000 priesthood holders in the entire church which are of the tribe of Judah! What does this say about the timing of the Lord's coming? Joseph Smith was told that the things described in this chapter were to occur during the sixth thousand years. ([D&C 77:10](#)) That includes the sealing of 12,000 men from the tribe of Judah, and from the other tribes for that matter. From

our current knowledge of the Lord's dealing with his children, this would seem to be something that will take quite a while to accomplish.

Most likely, the ten tribes must first return from the land of the North. Then they will receive the temple blessings required. Section 133 tells us that the temple ordinances administered on behalf of the returned 10 tribes in the New Jerusalem corresponds to the sanctification of the tribe of Judah in the Old Jerusalem.

And they who are in the north countries (the ten tribes) shall come in remembrance before the Lord...

And they shall bring forth their rich treasures unto the children of Ephraim, my servants.

And the boundaries of the everlasting hills shall tremble at their presence.

And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

And they shall be filled with songs of everlasting joy.

Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever. ([D&C 133:26-35](#))

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Rev. 7:9 I beheld... a great multitude, which no man could number

Bruce R. McConkie

How many people by actual number shall be saved and exalted in the heavenly Jerusalem? Though the gate is strait and the way narrow and though comparatively few of earth's present inhabitants shall be so rewarded, yet the total number who actually do so obtain shall be large beyond comprehension. John speaks in one place of "ten thousand times ten thousand, and thousands of thousands," which is a hundred million, plus unspecified millions ([Rev. 5:11](#)), and in another of "a great multitude,

which no man could number." (Rev. 7:9.) It should be remembered that this host shall include the millions of children who have died before they arrived at the years of accountability as well as the unnumbered hosts who pass through their mortal probation in that millennial day when "children shall grow up without sin unto salvation." (D. & C. 45:58.) (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 231.)

Rev. 7:9 clothed with white robes, and palms in their hands

The apocryphal writings of Enoch describe how he received his white robe of righteousness:

Out of the love which he had for me, more than for all the denizens of the heights, the Holy One, blessed be he, fashioned for me a majestic robe, in which all kinds of luminaries were set, and he clothed me in it. He fashioned for me a glorious cloak in which brightness, brilliance, splendor, and luster of every kind were fixed, and he wrapped me in it. He fashioned for me a kingly crown in which 49 refulgent stones were placed each like the sun's orb, and its brilliance shone into the four quarters of the heaven. (Donald W. Parry, ed., *Temples of the Ancient World: Ritual and Symbolism* [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1994], 718 - 719.)

Thankful to the Lord for his goodness, these sanctified saints hold palms in their hands. The palm leaf symbolizes joy, peace, and triumph. As when used at Christ's triumphal entry, the adoring throng acknowledges the great triumph of the Master, for it is through his merits that they are glorified; it is through his blood that their robes are white.

Jeffrey R. Holland

Purity-through the blood of the Lamb. That is what this book pleads for, and that is what I pray we will strive to achieve. Such is God's covenant. Such is Christ's mission. Such is our privilege and our duty and our unmerited opportunity. May we one day greet each other, clothed in robes of righteousness, whiter and brighter than the noonday sun, there at the pleasing bar of the Great Jehovah, the Eternal Judge of both the quick and the dead. ("For a Wise Purpose," *Ensign*, Jan. 1996, 19)

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Rev. 7:13 what are these which are arrayed in white robes?

Gordon B. Hinckley

The house of the Lord is a house of purity. Those who serve therein dress in spotless white. They participate in sacred ordinances. They are instructed in the eternal plan of the Lord. They make covenants enjoining personal morality and rectitude, unselfishness and service. Their activities are anticipatory of that scene described by John the Revelator:

What are these which are arrayed in white robes? ...

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (Rev. 7:13, 15-17.)

("Rejoice in This Great Era of Temple Building," Ensign, Nov. 1985, 59-60)

Gordon B. Hinckley

Those who come to these holy houses are arrayed in white as they participate therein. They come only on recommendation of their local ecclesiastical authorities, having been certified as to their worthiness. They are expected to come clean in thought, clean in body, and clean in dress to enter the temple of God. As they enter they are expected to leave the world behind them and concentrate on things divine.

This very exercise, if such it may be called, carries with it a reward of its own, for who in these times of stress would not welcome an occasional opportunity to shut out the world and enter into the Lord's house, there to ponder quietly the eternal things of God? These sacred precincts offer the opportunity, available nowhere else, to learn of and reflect on the truly meaningful things of life-our relationship to deity and our eternal journey from a preexistent state through this life and on to a future estate where we shall know and associate one with another, including our own loved ones and our forebears who have preceded us and from whom has come our inheritance of things of the body, mind, and spirit. ("Why These Temples?" Ensign, Aug. 1974, 40-41)

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Rev. 7:14 These... came out of great tribulation, and have washed their robes, and made them white

Spencer W. Kimball

It would seem that these people had not always been perfect. They had had soiled robes and many weaknesses, but had now overcome and had washed the soiled raiment in the blood of the Lamb. They were now clean and purified, as is indicated in the blessings promised. (The Miracle of Forgiveness [Salt Lake City: Bookcraft, 1969], chapter 22)

Charles W. Nibley

This is not an easy religion. "Blessed and holy are they who come up out of much tribulation." Don't forget that. And they did not do it themselves; the honor and glory of it was not to themselves, but they had washed their robes white in the blood of the Lamb. He was their Savior. He it was they had held to, as to the iron rod; and it was through the trouble and trial, the sweat, and experience in every form that they gained knowledge, and added line upon line and precept upon precept. Every day and every year they so lived that they became molded a little more into the likeness of the Son of God Himself. (Conference Report, April 1914, Afternoon Session. 120 - 121.)

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Rev. 7:16 They shall hunger no more, neither thirst any more

Matthias F. Cowley

Nothing could be more literal, more tangible, more real than this; nothing more just. The righteous were to come forth and enjoy a thousand years of absolute peace and freedom from the tribulations heaped upon them by the wicked, untrammelled with trials brought upon them by Lucifer; free from sickness, sin and sorrow; living in the personal presence of the Lord Jesus Christ, in full enjoyment of the earth in all its paradisiacal glory. (Cowley's Talks on Doctrine [Chattanooga: Ben. E. Rich, 1902], 173.)

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Rev. 7:17 God shall wipe away all tears from their eyes

Joseph Smith

Some of our beloved brethren, have had to seal their testimony with their blood; and have died martyrs to the cause of truth; yet,

Short, though bitter was their pain,
Everlasting is their joy.

Let us not sorrow as "those without hope," the time is fast approaching, when we shall see them again, and rejoice together, without being afraid of wicked men: Yes, those who have slept in Christ, shall he bring with him, when he shall come to be glorified in his saints, and admired by all those who believe: but to take vengeance upon his enemies, and all those who obey not the gospel. At that time, the hearts of the widow and fatherless shall be comforted, and every tear shall be wiped from of their faces.

The trials they have had to pass through, shall work together for their good, and prepare them for the society of those, who have come up out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb. (The Personal Writings of Joseph Smith, compiled and edited by Dean C. Jessee [Salt Lake City: Deseret Book Co., 1984], 444-445)

Ezra Taft Benson

There are times when you simply have to righteously hang on and outlast the devil until his depressive spirit leaves you. As the Lord told the Prophet Joseph Smith: "Thine adversity and thine afflictions shall be but a small moment; "And then, if thou endure it well, God shall exalt thee on high." ([D&C 121:7-8](#).)

Pressing on in noble endeavors, even while surrounded by a cloud of depression, will eventually bring you out on top into the sunshine. Even our master Jesus the Christ, while facing that supreme test of being temporarily left alone by our Father during the crucifixion, continued performing his labors for the children of men, and then shortly thereafter he was glorified and received a fulness of joy. While you are going through your trial, you can recall your past victories and count the blessings that

you do have with a sure hope of greater ones to follow if you are faithful. And you can have that certain knowledge that in due time God will wipe away all tears and that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." ([1 Cor. 2:9](#).) ("Do Not Despair," Ensign, Oct. 1986, 5)

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Revelation 8

The Seventh Seal

Rev. 8:1 there was silence in heaven about the space of half an hour

The Doctrine and Covenants speaks of this same silence in heaven. Interestingly, in that account, we are told that the face of the Lord is unveiled immediately after the silence. This chronology is not apparent from the Revelation which rather gives the impression that the desolations poured out upon mankind begin at the end of the silent period.

And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. ([D&C 88:95-96](#))

Orson Pratt

Whether the half hour here spoken of is according to our reckoning-thirty minutes, or whether it be according to the reckoning of the Lord (21 years) we do not know. We know that the word hour is used in some portions of the Scriptures to represent quite a lengthy period of time. For instance, we, the Latter-day Saints, are living in the eleventh period of time; and for aught we know the half hour during which silence is to prevail in heaven may be quite an extensive period of time. During the period of silence all things are perfectly still; no angels flying during that half hour; no trumpets sounding; no noise in the heavens above; but immediately after this great silence the curtain of heaven shall be unfolded as a scroll is unfolded. School children,

who are in the habit of seeing maps hung up on the wall, know that they have rollers upon which they are rolled up, and that to expose the face of the maps they are let down. So will the curtain of heaven be unrolled so that the people may gaze upon those celestial beings who will make their appearance in the clouds. The face of the Lord will be unveiled, and those who are alive will be quickened, and they will be caught up; and the Saints who are in their graves, will come forth and be caught up, together with those who are quickened, and they will be taken into the heavens into the midst of those celestial beings who will make their appearance at that time. These are the ones who are the first fruits, that is, the first fruits at the time of his coming. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 16: 328.)

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Rev. 8:2 I saw the seven angels...and to them were given seven trumpets

Q. What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation?

A. We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years-the preparing of the way before the time of his coming.

Q. When are the things to be accomplished, which are written in the [8th and] 9th chapter of Revelation?

A. They are to be accomplished after the opening of the seventh seal, before the coming of Christ. ([D&C 133:12](#), emphasis added)

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Rev. 8: 3-4 another angel came... having a golden censer; and there was given unto him much incense

A censer is an incense burner hung from a chain. As the censer is swung back and forth, the smoke and aroma from the incense is released. The rising smoke released by the censer is symbolic of the prayers of the saints ascending before God. This was the same symbolism used in the tabernacle of Moses wherein the priest burned incense made with sweet spices and pure frankincense ([Ex. 30:34-38](#)).



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Rev. 8:5 the angel took the censer, and filled it with fire... and cast it into the earth: and there were voices...

The prayers of the saints arising before God stir in Him the righteous indignation of the angels and heaven itself. All those who have been unjustly persecuted, martyred, and even tortured prayed unto God for relief. For most, no relief came immediately. But their prayers were kept in the fire of the altar before God. Recompense would come eventually.

How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me? ([Ps. 13:2](#))

Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded. ([Ps 7:6](#))

Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. ([Job 27:7](#))

Rev. 8:5 and there were voices, and thunderings, and lightnings, and an earthquake

These destructions come upon the wicked for persecuting the saints and for rejecting their testimony. They are a belated answer to the prayers of the saints.

And after your testimony cometh wrath and indignation upon the people.

For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people. ([D&C 88:88-91](#))

Gerald N. Lund

The plagues, the famines, the thunderings and lightnings, the hail and the earthquakes are all necessary, for the children of men will not otherwise heed the warning voice of the Lord. In these times of chaos and catastrophes which are coming, the missionaries of the Church will be called home, and the Lord will preach his own sermons to the people. (The Coming of the Lord [Salt Lake City: Bookcraft, 1971], 42.)

Brigham Young

All we have heard and we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "Come home: I will now preach my own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations and nation will rise up against nation, kingdom against kingdom and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for blood and lives of their neighbors, of their families, or for their own lives. (Rulon T. Burton, We Believe [Salt Lake City: Bookcraft, 1994], The Last Days, #401)

Rev. 8 Seven trumpets, seven vials, and Moses

	Seven angels sound seven trumpets (Rev. 8-13)	The seven last plagues (Rev. 15-17)	Ten Plagues upon Pharaoh and Egypt (Ex. 7-12)
1	Hail and fire mingled with blood destroys 1/3 of trees and green grass	A noisome and grievous sore upon the men which had the mark of the beast	Plague 7: The Lord sent thunder and hail, and the fire ran along upon the ground. Plague 6: Boils upon man and beast
2	Third part of sea became blood, killing 1/3 of sea life, destroying 1/3 of ships	The sea became as the blood of a dead man: and every living soul died in the sea	Plague 1: All the waters in the river were turned to blood, And the fish died; and the river stank
3	Third part of rivers and fountains of waters became bitter (wormwood). Many men die.	The rivers and fountains of waters became blood	Plague 1: All the waters in the river were turned to blood, And the fish died; and the river stank
4	Night and day darkened by 1/3 of sun, 1/3 of moon, and 1/3 of stars being darkened	The sun scorched men with fire. And men blasphemed the name of God	Plague 9: There was a thick darkness in all the land for three days
5	Smoke from bottomless pit releases locusts which torment men for 5 months with the sting of their tails	The beast and his followers gnawed their tongues for pain, And blasphemed because of their pains and their sores	Plague 8: east wind brings locusts which destroy fruit and herbs Plague 6: Boils upon man and beast
6	Euphrates River: Four destroying angels released to slay 1/3 of men. Army of 200 million horsemen kill 1/3 of men.	Euphrates River: Unclean spirits from the dragon, beast, and false prophet come like a plague of frogs to the battle of Armageddon	Plague 2: Frogs came up, and covered the land of Egypt
7	Lightnings, voices, thunderings, an earthquake, and great hail destroy them which destroy the earth	Voices, thunders, lightnings, and a mighty earthquake destroys cities. Islands and mountains flee. Great hail from heaven.	Plague 7: The Lord sent thunder and hail, and the fire ran along upon the ground. Plague 10: Firstborn of man and beast die

As we specifically study the plagues and destructions of Revelation, it helps to review similarities between the two sets of plagues listed in the Revelation. The first comes with the seven angels blowing seven trumpets (**Rev. 8-13**). The second comes with the seven vials poured out upon the earth (**Rev. 15-17**). While these are likely separate occurrences, the similarities are remarkable. With the exception of the first one, the destructions of the seven trumpets and the plagues of the seven vials parallel one another.

Probably even more useful is the comparison to Moses bringing plagues upon Pharaoh and Egypt. From the Book of Exodus and epoch movies of the same story, we understand what these plagues were like, approximately how long they lasted, and that they represent God's power over man. For instance, one might wonder if the locusts which torture men with the sting in their tails is a figurative expression of some modern warfare (Some have interpreted these locusts to be prophetic descriptions of

modern helicopters). However, the literal way in which man and beast were cursed with boils in Egypt would suggest that the plague is from God, not manmade.

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Rev. 8:7 The first angel sounded, and there followed hail and fire mingled with blood

In the epoch Cecil B. DeMille film, "The Ten Commandments," great hail comes down upon the ground igniting fire which runs upon the ground. There is no natural explanation for this sort of occurrence. It could only be a curse from God. John describes another element that Moses does not-blood. The fire is mingled with the blood of those killed by fire. Joel warned, "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." ([Joel 2:30-32](#))

Also the fire destroys 1/3 of the trees and green grass. But grass and trees are not the only things killed. This burning is the first part of the fulfillment of the words of Malachi, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up." ([Mal. 4:1](#))

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Rev. 8:8-9 the third part of the sea became blood... the third part of the creatures... died... the third part of the ships destroyed

"If the 'great mountain burning with fire' were a volcano, its lava would look like blood flowing into the sea around it." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 111.)

Bruce R. McConkie

We have no way of conceiving what kind of a natural calamity would destroy a third part of the sea life and of all ships. Will it be a volcanic eruption of such magnitude as to involve whole continents? (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 383.)

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Rev. 8:10-11 the third part of the waters became wormwood; and many men died of the waters

The dictionary explains that wormwood is "A European woody herb (Artemisia Absinthium) of a bitter slightly aromatic taste." (Webster's New English Dictionary, Unabridged, 2nd ed., [Springfield, Mass: G. & C. Merriam Co., 1945]) In context of John's writings, wormwood means bitter or grievous. Contaminated water supplies could easily bring enough disease to kill many people.

In Moses' day, the lakes, ponds, storage water, and the Nile itself were turned to blood so that the fish died, the river stank, and the Egyptians couldn't drink of the water. They dug for wells away from the Nile to obtain uncontaminated water. This curse lasted 7 days ([Ex. 7:14-25](#)).

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Rev. 8:12 the third part of the sun... and the third part of the moon, and... stars [were] darkened

There must be some relationship between this plague and the most common sign given of the Second Coming-that the sun shall be darkened, the moon turned to blood, and the stars fall from the heavens. No other single sign is repeated more in the scriptures. We are reminded of the Nephite sign, that there were three days of darkness at the death of Christ ([3 Ne. 8:20-23](#)). By this sign, the unrepentant Nephites knew they were in trouble. The sign was apocalyptic in magnitude. So will it be apocalyptic in magnitude when the third part of the sun, moon, and stars are darkened.

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Rev. 8:13 Woe, woe, woe, to the inhabitants of the earth

Not all destructions are equal. Some are one-woe destructions, others are two-woe destructions, but the worst are three-woe destructions. The three angels yet to sound each bring a destruction that eclipses the former.

"Woe denotes great trouble and anguish; three woes magnify the trouble and anguish. The first woe occurs when the fifth angel sounds his trumpet (9:1-12), and the second woe accompanies the sixth angel's trumpet blast (9:13-21) and is fulfilled in Rev. 11:14, although there is an interlude in chapter 10. John does not identify the fulfillment of the third woe." (Donald W. Parry and Jay A. Parry, *Understanding the Book of Revelation* [Salt Lake City: Deseret Book Co., 1998], 113.)

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Revelation 9

Introduction

The sounding of the fifth and sixth angels

Rev. 8 Seven trumpets, seven vials, and Moses

	Seven angels sound seven trumpets (Rev. 8-13)	The seven last plagues (Rev. 15-17)	Ten Plagues upon Pharaoh and Egypt (Ex. 7-12)
1	Hail and fire mingled with blood destroys 1/3 of trees and green grass	A noisome and grievous sore upon the men which had the mark of the beast	Plague 7: The Lord sent thunder and hail, and the fire ran along upon the ground. Plague 6: Boils upon man and beast
2	Third part of sea became blood, killing 1/3 of sea life, destroying 1/3 of ships	The sea became as the blood of a dead man: and every living soul died in the sea	Plague 1: All the waters in the river were turned to blood, And the fish died; and the river stank
3	Third part of rivers and fountains of waters became bitter (wormwood). Many men die.	The rivers and fountains of waters became blood	Plague 1: All the waters in the river were turned to blood, And the fish died; and the river stank
4	Night and day darkened by 1/3 of sun, 1/3 of moon, and 1/3 of stars being darkened	The sun scorched men with fire. And men blasphemed the name of God	Plague 9: There was a thick darkness in all the land for three days
5	Smoke from bottomless pit releases locusts which torment men for 5 months with the sting of their tails	The beast and his followers gnawed their tongues for pain, And blasphemed because of their pains and their sores	Plague 8: east wind brings locusts which destroy fruit and herbs Plague 6: Boils upon man and beast
6	Euphrates River: Four destroying angels released to slay 1/3 of men. Army of 200 million horsemen kill 1/3 of men.	Euphrates River: Unclean spirits from the dragon, beast, and false prophet come like a plague of frogs to the battle of Armageddon	Plague 2: Frogs came up, and covered the land of Egypt
7	Lightnings, voices, thunderings, an earthquake, and great hail destroy them which destroy the earth	Voices, thunders, lightnings, and a mighty earthquake destroys cities. Islands and mountains flee. Great hail from heaven.	Plague 7: The Lord sent thunder and hail, and the fire ran along upon the ground. Plague 10: Firstborn of man and beast die

The comparison of these apocalyptic plagues to the plagues on Egypt in Moses' day is useful. Because of the description of Exodus, we have an idea of how these plagues occurred. They came not from destroying armies with elaborate weapon systems. They came as punishments from the Lord. Could there be a soul in Egypt who could explain away these plagues? Could anyone imagine that these destructions were not of the Lord?

This idea, that God is punishing mankind, is key. These destructions come not of the armies of men. Otherwise, the wicked would explain them away as part of the nature of man. Rather, these destructions come from God. Those who suffer, will know

that God has great power, and "all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people." ([D&C 88:91](#))

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Rev. 9:1 I saw a star fall from heaven unto the earth

"This metaphor refers to Lucifer, who is 'fallen from heaven' ([Isa. 14:12](#)). Jesus said, 'I beheld Satan as lightning fall from heaven' ([Luke 10:18](#); Rev. 12:9)." (Donald W. Parry and Jay A. Parry, *Understanding the Book of Revelation* [Salt Lake City: Deseret Book Co., 1998], 115.)

"The star had become evil and twisted, partaking too long of a poison so strong it could snuff out all light and turn a 'son of the morning' into the devil himself. John will have more to say of the fall of this great and terrible being in chapter twelve. For now, the Seer seems to have had the words of the Lord in mind, 'I beheld Satan fallen as lightning from heaven' ([Luke 10:18](#), AT). Isaiah's imagery also holds:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit (14:12-15, KJV).

(Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 100.)

Rev. 9:1 to him was given the key of the bottomless pit

"John witnesses Satan turn the key to unleash the very powers of hell upon an unsuspecting world. The predator's intent is to destroy the earth. From the onset of this millennial battle, John shows that Satan leads the hosts forth upon the earth. Before this, God overmastered the plagues through the destroying angels. From this point on, Satan personally directs the operations bringing the misery that fuels hell to the surface of the earth. The Seer reveals the Adversary at his worst-venting anger, frustration, and rage. The world will feel the full thrust of his fury.

"John sees the evil pour out of the pit in the abyss. Ancient writings show this place to be the abode of Jehovah's enemy and a kind of holding tank for fallen angels or even Satan himself. The key Satan uses to open the pit symbolizes power, authority, and ownership. But note, Satan does not own the key. He receives it. Once again, John reveals that someone acts behind the scenes, controlling and directing even the machinations of the Evil One. Ironically this potent one, for all his flaunted authority, cannot free the might of hell until God gives him the key. In this way John shows that Perdition's dominion starts and ends where the Lord dictates. Satan's limits are firm-he cannot go beyond them ([Job 1:12](#); [2:6](#))." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 101.)

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Rev. 9:2 the sun and the air were darkened by reason of the smoke of the pit

"Hell is opened and evil arises 'as the smoke of a great furnace,' blackening the air and hiding the sun's light. John seems to be describing darkness that 'pertains to Satan, his kingdom, his disciples, and their works. The devil is the perpetuator of dark and evil things ([2 Ne. 9:9](#); [Hel. 6:28-29](#)).' The darkening of the air with evil is the result of Satan's work, for he is called 'the prince of the power of the air' ([Eph. 2:2](#)).

"New Testament scholar Richard Draper has written: 'As the pit is opened, smoke billows forth and obscures the light of the sun. Darkness reigns. Through this powerful symbol, John reveals the nature of the first thrust against mankind: a blow against the light.' The smoke, like the 'mists of darkness' in Lehi's dream, represents evil, darkness, and 'the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost' ([1 Ne. 12:17](#)). (Donald W. Parry and Jay A. Parry, Understanding the Signs of the Times [Salt Lake City: Deseret Book Co., 1999], 254.)

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Rev. 9:5-11 they should not kill them, but... be tormented five months

Orson Pratt

The fifth angel will sound his trump, and an angel will descend holding the key of what is termed the bottomless pit, and he will open the door of this pit, and there

shall issue therefrom certain terrible creatures called locusts. And it will be given unto them to torment men five months-the time which is to intervene between the sounding of the fifth and sixth trumpets, and during that time these awful creatures, such as neither we nor our forefathers, in all the generations before us, have ever seen on the earth, will torment the wicked. These creatures have wings, hair like women, teeth like lions, tails like scorpions, and with their stings they will torment the wicked for five months. But it will not be given unto them to destroy men, only to torment them. That will be a terrible judgment. They will have a king over them, whose name in the Greek tongue is "Apollyon," in other words the devil. He has power over them and with them, and commands these awful beings, and they go forth and torment the inhabitants of the earth, but are not permitted to kill them. Men in those days will seek for death, but it will flee from them, although they will greatly desire it on account of the terrible torment they endure.

When the Lord permits the devil to go forth and torment people he has considerable power. You can see this in the case of Job. When the devil stirred up the Lord to torment Job, the devil was permitted to go and strike Job with pestilence, with sore boils, and to make him feel sorrow, pain and distress. Said the devil to the Lord, "He will curse you to your face," and to prove whether he would or not Job was sorely smitten and afflicted; and so will men be afflicted by these awful creatures which will issue from the bottomless pit, and are under his command. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 15: 339 - 340.)

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Rev. 9:7-10 Description of the Locusts

Gerald Lund

Let us just take one example of the world's attempt to explain a highly symbolical passage found in chapter 9 of Revelation. Under the sounding of the fifth trumpet, John saw a "star fall from heaven" and open the "bottomless pit" (Rev. 9:1-2). Out of the pit came a vast cloud of locusts which John says were commanded "that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months" (Rev. 9:3-5).

Note just a sampling of the scholars' attempts to explain what John saw. Adam Clarke, in the first half of the nineteenth century, wrote:

"Locusts] Vast hordes of military troops: the description which follows certainly agrees better with the Saracens than with any other people or nation, but may also apply to the Romans.

"As the scorpions of the earth have power] Namely, to hurt men by stinging them. Scorpions may signify archers; and hence the description has been applied to Cestius Gallus, the Roman general, who had many archers in his army. . . .

"That they should be tormented five months. Some take these months literally, and apply them to the conduct of the Zealots. . . . Others consider the months as being prophetic months, each day being reckoned for a year; therefore this period must amount to one hundred and fifty years."

Dummelow, another nineteenth-century scholar, did not believe they were men at all. He says, "from the smoke issue evil spirits with the appearance of locusts. They are not to hurt green things, for they are not really locusts." Merrill C. Tenney cites Mauro, who concludes that since trees are used elsewhere as symbols for human greatness or people of eminence (e.g., see [Jer. 7:20](#); [Ezek. 31:3](#)), the "grass of the earth" (Rev. 9:4) would be the masses of common people. Clearly nervous about that interpretation, Tenney finally only ventures that the locusts "are really an invasion from another world of malicious embodied spirits whose mission is destruction."

One of the more creative attempts to explain the symbolism is by H. M. S. Richards, Jr., who equates Mohammed, founder of the Islamic faith, to the star that fell from heaven, and the bottomless pit to "the waste of the Arabian desert." He then goes on to explain the symbolism of the locusts:

"I have a copy here of the military command given to this great cavalry army by Abu-bekr, their commander, in a.d. 632, when they were on the verge of entering upon their invasions of Syria. He dispatched a circular letter to the Arabian tribes which reads as follows: 'When you fight the battles of the Lord . . . destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees.'"

These are the acknowledged experts in the New Testament, and yet they still cannot come to a consensus of opinion. But, one asks, doesn't this very confusion disprove your statement that the book of Revelation was meant to be understood? No. What we are saying is that to the world it is a confusing book and that study alone is not enough to open its mysteries to our view. (Gerald N. Lund, *Selected Writings of Gerald N. Lund: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 1999], 84.)

After so many have tried to explain the locusts described by John, it would be presumptuous for us to give a more rational explanation. Nonetheless, there are a few points worthy of discussion. First, it is not uncommon to hear some latter-day saints interpret these locusts as modern day helicopters, which fire missiles from their tails and make the noise of many chariots. Such an interpretation does not fit the rest of the description, for helicopters certainly kill men-not just torment them. They don't look like horses; they don't have crowns of gold or the faces of men; they don't have hair as the hair of women; they don't have teeth as lions.

Perhaps **Joseph Smith** can help us interpret the meaning. He wrote:

When the prophets speak of seeing beasts in their visions, they mean that they saw the images, they being types to represent certain things. At the same time they received the interpretation as to what those images or types were designed to represent.

I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, He always holds Himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation of the subject.

...Everything that we have not a key-word to, we will take it as it reads. The beasts which John saw and speaks of being in heaven, were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the revelations. I give this as a key to the elders of Israel. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 291, 293.)

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Rev. 9:10 their power was to hurt men

The scripture is quite clear that the locusts have power to hurt men but not kill them. We might look at other scriptural instances to determine how this might occur. If we assume that John saw locusts from the bottomless pit-a world of spirit-then these locusts may not be visible to the natural eye. Men would develop sores and boils which are severely painful and yet never see the spiritual locust by which they were stung. Job, for instance, was tortured by Satan's power, "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Job never saw what hit him. He just took a potsherd with which he scraped his boils and sores and "sat down among the ashes." ([Job 2:7-8](#))

Similarly, the ancient Egyptians did not see what hit them. Moses and Aaron, "took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." ([Ex. 9:9-11](#)) Five months of torture like this and one can imagine why men sought an elusive death, "and shall desire to die, and death shall flee from them." (v. 6)

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Rev. 9:11 a king...whose name in the Hebrew tongue is Abaddon, but in the Greek... Apollyon

Joseph Smith

In chapter 12, verse 9 [of Revelation], it reads, "That old serpent, called the devil," and it ought to be translated devil in this case, and not dragon. It is sometimes translated Apollyon. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 293.)

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Rev. 9:12 One woe is past; and, behold, there come two woes more hereafter

Q. When are the things to be accomplished, which are written in the 9th chapter of Revelation?

A. They are to be accomplished after the opening of the seventh seal before the coming of Christ. (D&C 77:13)

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Rev. 9:13 a voice from the four horns of the golden altar

"That the voice comes from the horns of the altar suggests that in some way the second woe is connected with or a result of the prayers of the Saints, for the voice that commands the infliction comes from the very place, the altar, on which their prayers were offered (see 7:3-4)." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 107.)

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Rev. 9:14 Loose the four angels which are bound in the great river Euphrates

One of the thematic elements of Revelation is the destruction of Babylon. The Euphrates River is the area of ancient Babylon. The reference to the river would seem to indicate a destruction on those who were faithful to spiritual Babylon. They were idolatrous worshippers of devils, gold, silver, and brass (v. 20), "and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." (Rev. 16:19)

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Rev. 9:15 the four angels... prepared for an hour, and a day, and a month, and a year

The implication of this verse is that it took the angels much longer to prepare than to accomplish their task. It is also a clue as to the time course of this particular plague. The first four plagues could be accomplished in only a few weeks-much like the plagues on Pharaoh and Egypt. The fifth plague lasted 5 months, and the sixth is described as lasting quite a bit longer: over 13 months for the slaying of men, and 42 months for the siege of Jerusalem (Rev. 11:2-3).

Orson Pratt

There will be a period of at least five months, between the sounding of the trumps of the fifth and sixth angels. Read also concerning the sounding of the sixth trump, and you will find that there is a great work to be accomplished before the seventh angel shall sound... the sounding of the trumpets does not take place, as many have supposed, in rapid succession, but certain events have to be accomplished between their respective soundings. By and by the whole seven will have sounded, and then they commence to sound a second time ([D&C 88:98-116](#)). According to the revelation from which I have read, the second sounding of the trumpets is not to produce destruction among the nations, but the sound of the first one will reveal the secret acts of God, his purposes and doings on the earth during the first thousand years; the sounding of the second will reveal the doings and purposes of the Great Jehovah during the second time, and pronounce the work of God finished, so far as the great preparation needful for his second coming is concerned. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 16: 329.)

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Rev. 9:16 the number of the army of the horsemen were two hundred thousand thousand

Two hundred thousand thousand horsemen is a cavalry of 200 million. Such a large number has been a problem for interpreters. When the largest armies in the history of the world have been no larger 200,000 men, it is hard to imagine an army 1000 times larger. Accordingly, interpreters have suggested that the large number was not to be taken literally, "The numerical figure is likely symbolic, intended to represent great hosts of warriors." (Donald W. Parry and Jay A. Parry, Understanding the Signs of the Times [Salt Lake City: Deseret Book Co., 1999], 262.)

Perhaps an alternate explanation allows for a more literal interpretation of John's writings. After all, the Prophet's key for understanding the text is, "precisely according to the plain reading of the revelations." (Teachings of the Prophet Joseph Smith, 293.) If the four destroying angels lead a spiritual army of horsemen, then the size of the army is not problematic; neither is the elaborate description of horses with breastplates of fire, heads as lions, and power in their mouths and tails to destroy men with fire, smoke, and brimstone. The eyes of Elisha's servant were opened to see such an army, "he saw and behold, the mountain was full of horses and chariots of fire round about

Elisha." ([2 Kgs. 6:17](#)) Apparently, celestial armies do exist. The Savior declared he had them at his command, rebuking Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53) Finally, the idea of a celestial cavalry is reinforced in the appearance of the Savior at the Second Coming. Modern artistic renditions fail to portray Him as John does, riding on a white horse, "clothed with a vesture dipped in blood... And the armies which were in heaven followed him upon white horses." ([Rev. 19:11-14](#)) While the siege on Jerusalem is apparently from a human army ([Rev. 11:2-3](#)), there is no reason to assume that these 200,000,000 horses and riders are mortal.

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Rev. 9:17 I saw the horses in the vision, and them that sat on them

John is describing exactly what he sees. The imagery is difficult for us. We have never seen locusts with the teeth of lions nor horses with the heads of lions. Some wonder, "why couldn't John write in language that is easier to understand?" Well, imagine that you were privileged to see the Revelation John saw. Imagine again that the angel asked you to write what you saw. How would your description be any different than John's? Other than being less eloquent, it would still contain descriptions of strange locusts and strange horses. Why? Because that is exactly what John saw. He is not trying to hide the meaning of some eternal truth with symbolic language. He is trying to tell the reader what he saw in the vision.

Joseph Smith

The beasts which John saw and speaks of being in heaven, were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the revelations. (Teachings of the Prophet Joseph Smith, 293-294.)

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Rev. 9:20-21 the rest of the men which were not killed by these plagues... repented not

"As amazing as it seems, those that are not killed continue to worship the very forces that worked for their destruction. They refuse to give up their materialistic

idolatry. Their hearts continue to crave gold, silver, brass, and other material objects that, as John points out, 'neither can see, nor hear, nor walk' (v. 20, KJV). Though their world is collapsing because of it, these wicked souls sell themselves as the lackeys of the Never-living and the Destroyer-doomed-to-destruction. Thievery, murder, and fornication, specifically prohibited in the ten commandments, all continue apace." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 109.)

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Rev. 10:1 another mighty angel... clothed with a cloud: and a rainbow was upon his head

Joseph Smith taught, "There are two kinds of beings in heaven, namely: Angels, who are resurrected personages... Secondly: the spirits of just men made perfect." ([D&C 129:1-8](#)) When we read of this angel with a face as the sun and feet as pillars of fire, we should immediately recognize that this angel is a glorified and resurrected being. "These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God." ([D&C 76:70](#)).

How are we to understand the significance of the cloud and the rainbow? The rainbow is reminiscent of the writings of Ezekiel who described the throne of God, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." ([Ezek. 1:28](#)) Similarly, John described God's throne with "a rainbow round about... in sight like unto an emerald." (Rev. 4:3) From these passages we conclude that the angel is not only resurrected but exalted. The rainbow represents his exalted status as a god with a throne of his own. The identity of this angel is Michael, the archangel (compare Rev. 10 with [D&C 88:110-112](#)). We should not be surprised to find out John saw him as an exalted being. The Lord declared that Abraham had "entered into his exaltation and sitteth upon his throne;" that he with Isaac and Jacob "have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but gods." ([D&C 132:29, 37](#)) If Abraham had been resurrected at the time of Christ to inherit his exaltation, then wouldn't Adam have received the same glory?

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Rev. 10:2 he set his right foot upon the sea, and his left foot on the earth

The imagery of having one foot on land and one on the sea is symbolic of this Michael's priesthood power. He has power over land and sea. The exercise of his priesthood keys will require dominion over both. He helped to create land and sea; now he will exercise authority over both.

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Rev. 10:4 seal up those things which the seven thunders uttered, and write them not

Since Nephi was told not to write the things of John's revelation ([1 Ne. 14:25](#)), we might have assumed that John would reveal it all. He does not. We, or the world, must not be ready to hear "those things which the seven thunders uttered." Just as well. They are probably seven more destructions pronounced as "the testimony of the voice of thunders." ([D&C 88:89](#))

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Rev. 10:5-6 the angel... sware by him that liveth for ever and ever... that there should be time no longer

Michael is not declaring the end of time. The language may imply this, but it just can't be. In the very next chapter, there are six separate references to time. How could there be "time no longer" right before John describe the Gentiles treading the holy city under foot for forty and two months (Rev. 11:2)? That doesn't make sense. Secondly, we know that Christ came in "the meridian of time" ([D&C 20:26](#); [39:3](#)). If time on earth ends at the beginning of the seventh seal, then Christ should have been born 1000 BC in order for his first advent to occur in the meridian of time. So how are we to understand this term?

As usual, we must turn to modern revelation and exercise a portion of the spirit of prophecy. Consider similar references in the Doctrine and Covenants:

...the seventh angel shall sound his trumpet; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years. ([D&C 88:110](#))

And Satan is bound and time is no longer... ([D&C 84:100](#))

Note that the D&C references associate this declaration with Satan being bound for 1000 years. When Satan was sent to the earth in the first place, his fury was fanned by the realization that he had little time, "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12:12) Michael's declaration that "there should be time no longer" is not directed to the world but to Satan himself. The devil's time is up. He has no more opportunity to afflict and torment man; there is "time no longer" to lull mankind into a false sense of security; there is "time no longer" to bind the children of men with his strong cords and chains of darkness; there is "time no longer" to expand the number of his miserable minions. In effect, Michael is declaring war on Satan and his forces-yet again (see Rev. 12:7). Hereby we assume it is Michael who is the angel who holds the keys to lay "hold on the dragon, that old serpent, which is the Devil, and Satan, and [bind] him a thousand years." (Rev. 20:2)

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Rev. 10:7 in the days of the... seventh angel... the mystery of God should be finished

What is the mystery of God? What work is it that He must accomplish? First of all, the 144,000 must be sealed (Rev. 7), but secondly John's mission must be accomplished-to gather Israel and restore all things ([D&C 77:14](#)). The latter two have been a particular focus of all the prophets. Christ can't come "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." ([Acts 3:21](#))

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Rev. 10:8-9 Go and take the little book... and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey

Q. What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things. (D&C 77:14)

Perhaps it seems strange to eat a book. The imagery is symbolic of accepting an assignment from the Lord. Ezekiel was also asked to eat a book. His mission was the same as John's, "when I looked, behold... and, lo, a roll of a book was therein; And he spread it before me; and... said... eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll." ([Ezek. 2:3](#)-3:2) The roll is both bitter and sweet-sweet because so many souls will be saved by his ministry among the house of Israel-and bitter because many others would reject the gospel of Christ and suffer the judgments of God.

What was John's mission? It was to gather the twelve tribes of Israel. This began with his mortal ministry and continued with his appearance to Joseph Smith and Oliver Cowdery to restore the Melchizedek Priesthood. Furthermore, he has worked as a translated being among the lost ten tribes-preparing them for the Second Coming of Christ. His mission has been to restore the priesthood to the earth and to restore the House of Israel according to the great promises made to their fathers.

John Whitmer

The spirit of the Lord fell upon Joseph in an unusual manner. And prophesied that John the Revelator was then (June 1831) among the ten tribes of Israel who had been led away by Salmanasar King of [Assyria], to prepare them for their return, from their long dispersion, to again possess the land of their fathers. (The Book of John Whitmer, typescript, [Provo: BYU Archives and Manuscripts], chap. 7)

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Rev. 10:11 thou must prophesy again before many peoples and nations

Gerald N. Lund

The "little book" chapter at first seems totally out of place and not part of the chronological flow. A mighty angel appears, gives John a small book, and requests that

he eat it. When John does so, he finds it as "sweet as honey" in his mouth, but it makes his "belly bitter" (Rev. 10:1-11).

...He was told that "it was a mission, and an ordinance, for him [John] to gather the tribes of Israel" (D&C 77:14; [7:3](#)). In other words, in the midst of the vision of the last days, it is as if the Lord pauses and says to John, "Since you will live during these times, you may wish to know what you'll be doing. Here is your mission and calling." (Selected Writings of Gerald N. Lund: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 1999], 77.)

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Revelation 11

Introduction

Parley P. Pratt

Suffice it to say, the Jews gather home, and rebuild Jerusalem. The nations gather against them in battle. Their armies encompass the city, and have more or less power over it for three years and a half. A couple of Jewish Prophets... are slain, and the city is left in a great measure to the mercy of their enemies for three days and a half, the two Prophets rise from the dead and ascend into heaven. The Messiah comes, convulses the earth, overthrows the army of the Gentiles, delivers the Jews, cleanses Jerusalem, cuts off all wickedness from the earth, raises the Saints from the dead, brings them with Him and commences His reign of a thousand years. (David B. Galbraith, D. Kelly Ogden, and Andrew C. Skinner, Jerusalem: The Eternal City [Salt Lake City: Deseret Book Co., 1996], 536)

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Rev. 11:1 the angel stood, saying, Rise, and measure the temple of God

The command to measure the temple must have brought to John's mind the writings of Ezekiel. Ezekiel saw an angel with a measuring reed. In a grand display, Ezekiel was shown the Jerusalem temple to be built in the last days. For nine chapters, Ezekiel explains in vivid detail, the Temple, its dimensions, some of its ordinances, the

temple workers, the feasts to be re-instated, and Jerusalem itself (Ezek. 40-48). John sees the same temple already built before the Second Coming.

Just who is going to build this temple is not clear. Certainly, the Jewish people would be the most interested, but one would think they would need help from the most experienced group of temple builders-the LDS church.

"A yeshiva (school) in Jerusalem called Ateret Cohanim concentrates on studies pertaining to Temple service and ritual to 'enable their students to step in the moment a Temple is erected.' The dean of the yeshiva, Matityahu Hacohen, maintained that 'we are ready to begin building the Temple the minute we get the go-ahead from the Chief Rabbinate and the Israeli government.' His enthusiasm was tempered by the former Chief Rabbi Shlomo Goren, one of the country's foremost experts on the Temple and its religious meaning to the Jews. Goren warned that 'one of the greatest Jews who ever lived, King David, lost the privilege of building the First Temple simply because he did not enjoy the proper guidance by a prophet.'

"...An organization called the Temple Institute has reconstructed thirty-eight ritual implements required for temple service. The Institute hopes to finish the remaining sixty-five items as funds become available. Small shops, such as Beged Ivri, create clothing; Harrari Harps make musical instruments. The Institute spokesman, Zev Golan, said, 'If we do not prepare and show God that we want a temple, then God won't give it to us.' Accordingly, the Institute is using a computer to draw up blueprints for rebuilding the Temple.

"The objective of those physically preparing for a future Temple is to be ready when the time comes. Without exception, those preoccupied with studying or actually preparing for the Temple concede that they do not know when it will come about, but they all share a common goal: to be ready when the time does come." (David B. Galbraith, D. Kelly Ogden, Andrew C. Skinner, Jerusalem: The Eternal City [Salt Lake City: Deseret Book Co., 1996], 478-479)

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Rev. 11:2 the holy city shall [the Gentiles] tread under foot forty and two months

For 3.5 years (42 months) prior to the Second Coming, Jerusalem will be under siege by her enemies. The siege is a case of history repeating itself. The same thing happened in AD 70 by the Roman armies. In that terrible siege, the inhabitants of Jerusalem suffered from famine and hunger. Those bold enough to venture outside the walls of the city for food were caught by Roman ambushes. "They were first whipped, and then tormented with all sorts of tortures before they died, and were then crucified before the wall of the city." (Josephus, Wars of the Jews, Book V Chap. XI, verse 1)

Starvation killed many before the Roman soldiers had a chance, "Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine; and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market-places like shadows, all swelled with famine, and fell down dead wheresoever their misery seized them." (Josephus, Wars of the Jews, Book V Chap. XII, verse 3)

Of these dark days, the Master said, "except those days should be shortened, there should none of their flesh be saved." (JS-Matt. 1:20) He declared that such a tribulation would occur yet again. "...after the tribulation of those days which shall come upon Jerusalem... again shall the abomination of desolation, spoken of by Daniel the prophet be fulfilled." (JS-Matt. 1:21, 32) The second desolation of abomination occurs during the 3.5-year war against Jerusalem. The war and destruction of the prophets kill 2/3 of the population, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; and the third shall be left therein." ([Zech. 13:8](#))

Zechariah described what would come upon Jerusalem when the Gentiles tread the city under foot:

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. ([Zech. 14:2](#))

The one great difference between these two destructions is not the beginning, but the end. For the latter, the Lord promises a happy ending:

I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem...

all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

...Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. ([Zech. 12:2-3](#); [14:3](#))

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Rev. 11:3 my two witnesses... shall prophesy a thousand two hundred and threescore days

Amidst this violence and destruction upon Jerusalem from without, two prophets from within will spend the same 3.5 years (1,260 days) preaching to the Jews. Like Samuel the Lamanite, they will be preserved until their message is delivered.

Q. What is to be understood by the two witnesses, in the eleventh chapter of Revelation?

A. They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers. (D&C 77:15)

The Lord's answer to Joseph Smith, reveals that these two prophets were "raised up to the Jewish nation." Isaiah says they were sons of Jerusalem ([Isa. 51:20](#)), implying that they were Jewish natives and perhaps separate from the organizational structure of the church. However, Elder Bruce McConkie has commented that they will likely be apostles. For sure, they are prophets.

Bruce R. McConkie

These two shall be followers of that humble man, Joseph Smith, through whom the Lord of Heaven restored the fulness of his everlasting gospel in this final dispensation of grace. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church. (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 510.)

Rev. 11:4 These are the two olive trees, and the two candlesticks

The prophet Zechariah saw the same things described in the 11th chapter of Revelation. He speaks of these two prophets with similar prophetic imagery:

Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. ([Zech. 4:11-14](#))

Rev. 11:4 the God of the earth

The God of the earth is the Lord. The god of the world is Satan. ([2 Cor. 4:4](#))

Rev. 11:5-6 fire proceedeth out of their mouth, and devoureth their enemies

To these great prophets is given power over the elements. As Nephi of old, they were given "power over this people, [to] smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people." ([Hel 10:6](#)) In contrast to Nephi who used this power sparingly, reluctantly praying for a famine to come, these two Jewish prophets will use this power frequently and in great displays of the power of God.

Their ministry is specifically designed to be in contrast to the Lord's mortal ministry. Like Jesus, they come from Jewish lineage ([2 Ne. 8:20](#)); like Jesus, they minister for 3.5 years; like the Master, they minister in great power and might; like the

Lamb, they are killed by the Jews; like the Redeemer, they are resurrected and ascend to heaven. The difference is that their power is not to bless and bring back to life; their power is to curse and destroy.

These two prophets, as Jesus' ministry before, are given to the Jewish nation as a witness of the great might and power of God. For millennia, the prophets of God have prophesied only to suffer persecution. For millennia, the prophets have been stoned, cast out, and killed. For millennia, prophets have left judgment in the hands of God. Rarely, if ever, were the prophets allowed to use the power of God to destroy their persecutors. That all changes with these two prophets! If someone so much as casts a stone at them, they will be stoned to death. If someone fires an arrow their direction, they can expect to die with several arrow-wounds. These prophets are so powerful and so great that in heaven their place is standing "by the Lord of the whole earth." ([Zech. 4:14](#))

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Rev. 11:7 the beast...shall make war against them, and shall overcome them, and kill them

Bruce R. McConkie

Satan shall slay them by the hands of his ministers, even as he slew their Lord by the hands of the Jews and the Romans who hearkened to his will. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 391.)

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Rev. 11:8 the great city... spiritually is called Sodom and Egypt

Egypt under Moses, was smitten of the Lord. The name of Egypt is sometimes used as an idiom for Babylon or the kingdom of Satan. We have already emphasized the similarities between the destructions which Moses brought upon Pharaoh and the destructions of the Apocalypse (see commentary for Rev. 8-9). The pestilence upon ancient Egypt is a type for the plagues of the last days.

There is similar symbolism in the Lords dealings with Sodom. Sodom was destroyed with fire and brimstone ([Gen. 19:24](#)). Fire and brimstone will again be used to destroy the wicked in the end of the world:

I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. ([Rev. 9:17-18](#))

Rev. 11:8 their dead bodies shall lie in the street... and shall not... be put in graves

Under the Law of Moses, dead bodies were unclean. They were not to be touched. For these prophets' bodies to lie in the streets is a great pollution according to the Law. "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel." ([Num 19:13](#)) As Christ was considered cursed under the law by being hung on a tree ([Gal. 3:13](#)), so these prophets are considered cursed under the law by being left in the streets without burial.

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Rev. 11:10 they... shall rejoice... because these two prophets tormented them that dwelt on the earth

These prophets will be such a source of destruction to the unbelieving among the Jews that they will give the title of prophet a bad name-their death will be a source of great rejoicing. Again, it is Zechariah who is given prophetic insight into the mindset of the people who suffer at the hands of these two witnesses. Except these two prophets, none of the Jews will dare prophecy. Isaiah said, "There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up." ([Isa. 51:18](#)) Why? These two prophets bring such a great destruction on the people, that parents would kill their own children should they pretend to be a prophet.

And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. ([Zech. 13:3-6](#))

Rev. 11:9-12 they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half

Remember after Christ was resurrected, how the chief priests bribed the soldiers to lie about why Christ's tomb was empty? Remember how they spread rumors among the people that his disciples had stolen away the body? ([Matt. 28:11-15](#)) The Lord has an answer for the wicked who would deny his power over life and death. He has an answer for those who would explain away the resurrection of the Christ. The resurrected Christ would appear only to the righteous, but these prophets will come to life in plain view of the people, both good and bad. For all to see, their dead bodies will lie in the open to be seen by many people—even many nations. No one can say their resurrection is a trick. There will be no bribes to spread lies and deceit. The evidence will be irrefutable. Instead of only the apostles seeing the resurrected Lord ascend into heaven, even the wicked will watch these prophets ascend up to heaven in a cloud.

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Rev. 11:15 The kingdoms of this world are become the kingdoms of our Lord

Ezra Taft Benson

The kingdom of God will not fail; it shall not be destroyed; it will not be left to other people; it will stand forever until "the kingdoms of this world [will] become the kingdoms of our Lord, and of his Christ." (Rev. 11:15.)

Hear the prophecy of the Prophet **Joseph Smith**:

"No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (HC, 4:540.)

Christian denominations the world over have prayed for centuries for the kingdom of God to come. We earnestly and publicly declare: that day is now here! (["May the Kingdom of God Go Forth," Ensign, May 1978, 33-34](#))

Bruce R. McConkie

The eventual triumph of the Lord's people is assured; there is to be a millennial day of glory and honor and peace; the fulness of the earth shall be theirs in that day, and all nations and kingdoms shall serve and obey them. But all the promised rewards need not be deferred until that day. Even now the saints can begin the process of inheriting the kingdom. They have power to begin to reap some of the millennial rewards. "I have decreed a decree which my people shall realize," the Lord said in the early days of this dispensation, "inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour. And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever." ([D&C 103:5-7](#))

LeGrand Richards

Can any man read these things and not want to prepare to come forth in the morning of the first resurrection, rather than have to remain in his grave for a thousand years while the Savior is completing and preparing his kingdom to be delivered up unto the Father, as a bride prepared for her bridegroom, during which time the righteous are to serve as priests and kings unto the Most High God to help him in the preparation of his kingdom? (["The Righteous Shall Come Forth," Ensign, Apr. 1981, 11](#))

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Rev. 11:17-18 We give the thanks... that thou shouldest give reward unto thy servants the prophets

Speaking chronologically, we might imagine these 24 elders giving thanks just as the Savior is about to leave heaven to assume his prerogative as the King and as "Counsellor, the mighty God, the everlasting Father, the Prince of Peace." ([Isa. 9:6](#)) At this time, the Savior is just about to make his Second Advent and the elders are thankful that the prophets' and saints' prayers are finally going to be answered. This returns to the theme of earlier chapters. The golden vials were "full of odours, which are the prayers of saints." "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" "And the smoke of the incense... with the prayers of the saints, ascended up before God out of the angel's hand." ([Rev. 5:8](#); [6:10](#); [8:4](#))

All those righteous but persecuted souls, for all those centuries, pleading with the Lord and humbly declaring, "Judgment is thine." Finally, for them, judgment will come; their prayers will be answered. It will come at the hands of the Savior himself when his wrath is come "and the time of the dead, that they should be judged." His red apparel is not just symbolic of the blood spilt during the Atonement, but it also represents the blood of those killed by his righteous judgments:

I... have brought judgment upon all people...

And I have trampled them in mine fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart.

And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord... forever and ever. ([D&C 133:50-52](#))

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Revelation 12

Introduction

The winding up scenes must be understood in the context of the history of the conflict between good and evil. The last several chapters have been describing apocalyptic events, mostly plagues and destructions. One of the greatest events associated with the Second Coming is the destruction of Satan's kingdom and the Fall of Babylon. Before we can appreciate the greatness of Satan's fall, we must understand the history of the war which has waged since before man inhabited the earth.

Thanks to Joseph Smith, we understand that chapter 12 is a flashback. Flashbacks are great literary and theatrical devices which give perspective to the present. Sectarian commentators will inevitably and erroneously place the events of this chapter in the latter-days, but the things we are about to study are almost exclusively events from the past.

Durrel A. Woolsey

In the book of Revelation we are told of a war in heaven (see Rev. 12:7). What kind of battle? What kind of war?

The war is for the souls of men. The battle lines have been drawn since Adam: evil versus righteousness. In this the final dispensation and in preparation for the Millennium, the forces of evil have intensified and united under the powerful influences of Satan. On the opposite side of the line, the kingdom of God is clearly sounding the trumpet of righteousness, as perhaps never before. The Church of Jesus Christ of Latter-day Saints is on the offensive in the declaration of good to be good and evil to be evil. ("A Strategy for War," Ensign, Nov. 1995, 84)

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Rev. 12:1 there appeared... a woman clothed with the sun, and the moon under her feet

The Joseph Smith Translation helps us to understand that the woman is "the church of God" and that the representation of the woman seen by John was a representation "in the likeness of things on the earth." (JST Rev. 12:1, 7)

What does it mean that the church is clothed with the sun and the moon is under her feet? To be endowed, or endued, can mean to be clothed or invested in. "When an Egyptian king received an endowment, he was ceremonially clothed in the robes of the holy priesthood. The clothing and paraphernalia thus received represented powers, characteristics, and attributes of the divine ones." (Milton R. Hunter, *Pearl of Great Price Commentary: A Selection From the Revelations, Translations, and Narrations of Joseph Smith* [Salt Lake City: Bookcraft, 1951], 50.) When the earthly church is "clothed with the sun," it is endowed with the power and glory of the celestial kingdom; the members of the church have received their endowment and have kept the covenants which make them worthy of a celestial inheritance. The moon is under her feet because she is greater than and rules over the terrestrial order. Elder Bruce R. McConkie confirms that John sees "the Church in all its glory, beauty, power and perfection-a glory like the sun in the firmament; the Church in which there is power to prepare men to attain that celestial world whose glory is typified by the brightness of that same heavenly luminary." (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 517.)

Joseph Fielding

This woman is evidently the church of Jesus Christ, in her purity, and beauty and strength; and as the bride is expected to be adorned, so also was the church. ... and as the faithful wife has a right to act in her husband's name, and whatever she does, her husband (Christ) must be accountable for. She has the key of his house, and has access to his treasures, so whatever she (the church) bound on earth, was acknowledged in heaven, and bound there; what she loosed on earth, was loosed in heaven, and whatever she did in the name of her lord, was the same as though he himself had done it-but only while she walked according to the rule and order of her lord's house, and kept herself pure, and did not forsake her first love. She had also the power to add to her household, by adopting into the family all those that were willing to come. This she did by begetting them anew, by their being born again, of the pure element of water, and then laying her hands upon them in the name of her lord, that they might receive her spirit; thus she was to be fruitful and increase, until his return, when the marriage should take place; as in "Rev. 19:1 Revelations 19:7-also "Matt. 25:1 Matthew 25:1-for hitherto she had been as Mary was with Joseph-espoused, but they had not come together, although the contract or covenant was confirmed. (What Is Babylon., Times and Seasons, vol. 4 (November 1842-November 1843), Vol. 4 No. 20 September 1, 1843 315 - 316.)

Rev. 12:2 she being with child cried, travailing in birth, and pained to be delivered

Joseph Smith teaches us that the child of the woman is "the kingdom of our God and his Christ." (JST Rev. 12:7) What is the significance of this imagery? We know that the pain a woman experiences in childbirth is a consequence of the Fall (Moses 4:22). The pain and difficulty with which the church must bring forth the kingdom of God on the earth is like childbirth-painful and difficult but glorious and miraculous! The Fall had brought upon the world the consequences of mortality and the curse of Satan's temptations. Bringing forth the kingdom of God in the absence of Satan's influence would be so much easier. It would be like painless childbirth. Such was not to be the case. The war against Satan would only be won with the pain, blood, sweat and tears which only childbirth can represent.

Rev. 12:3 behold a great red dragon, having seven heads and ten horns

The dragon imagery is interesting. The dragon obviously represents Satan but the image is not pleasing. The red color represents the blood of the saints and the scarlet of sin; the seven heads would seem to represent a divided kingdom with seven heads looking seven different directions-looking for opportunities to destroy the saints, but also pulling the beast in seven different directions. The horns represent Satan's power through earthly kingdoms. In Daniel's visions, the horns represent kings of the earth (Dan. 7:24). The overall image is disturbing. Satan's kingdom must be represented as a hideous, confusing, unsavory beast.

"John sets this symbol against that of the woman, who represents poise, harmony, beauty, and life-giving creation...

"The dragon has seven crown-wearing heads and ten horns. Note the inconsistency. There are either too many or too few horns for the heads. But God is not creating an image to be pictured but is rather communicating through symbols the nature of the thing he describes. Both numbers are significant. The seven crowns are

not the laurels of victory (stephanos), which the woman wears, but diadems (diadma), symbols of political domination. The scriptures never depict Satan wearing laurels because he wins no permanent victories. The seven crowned heads suggest the universality of his rule as the king of chaos. They represent Satan's pseudoclaim to royalty set against that of the King of kings and the Lord of lords, whom John describes as wearing 'many diadems' ("Rev. 19:12Rev. 19:12-'crowns' in KJV).

"The horns seem to denote the dragon's all-pervasive false sovereignty. Horns symbolize power. As discussed previously, ten represents the whole of a part but not the whole itself. Thus, the dragon has great power, but John shows that he does not have all power; some portion is lacking. This is not true of the Lamb whom John depicts with seven horns, the symbol of fullness (see 5:6). Thus, John's metaphors subtly show that the Lamb has all power and can overmaster the dragon.

"In this episode, John depicts Satan as a tremendous and frightening spiritual force working against the Church of God. But he does not work alone. John states that his mighty tail 'draws a third part of the stars of heaven' (AT), symbolic of his fallen minions. The tense John chooses, contrary to that shown in the KJV, is present. By this means John shows that the dragon draws his lackeys with him by clutching them in the coils of his tail. John has the dragon rise against God's earthly authority by attempting to destroy God's agent the moment he is born into the world. This hostile act symbolizes Satan's attempt to become king of the earth. Once again, the Seer emphasizes the issue of sovereignty and authority. The Church during the meridian of time briefly challenged Lucifer's domain by bringing forth the kingdom of God. The old dragon had to act with all his fury, bringing the entire legion of demons with him, to stop this threat to his kingdom." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 132)

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Rev. 12:4 his tail drew the third part of the stars of heaven, and did cast them to the earth

"Joseph Smith said, 'At the first organization in heaven, we were all present and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it.'

"There were others, however, who were less noble. Many of the spirits, exercising their agency, chose to follow Lucifer in rebellion against God. (See D&C 29:36; Jude 1:6.) Lucifer, as the Lord revealed to Joseph Smith, was once 'an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son' and 'sought to take the kingdom of our God and his Christ.' (D&C 76:25, 28; see Isa. 14:12-15.) Lucifer's proposals that 'one soul shall not be lost' (tempting as it sounds, it would nevertheless suspend our agency to choose) and that he be given God's place and glory were rejected. (See Moses 4:1-3.) War followed, and because of his rebellion, Lucifer 'was thrust down from the presence of God and the Son, and was called Perdition.' (D&C 76:25-26; see Rev. 12:7-9.)" (Donald Q. Cannon, Larry E. Dahl, and John W. Welch, "The Restoration of Major Doctrines through Joseph Smith: The Godhead, Mankind, and the Creation," *Ensign*, Jan. 1989, 30)

James E. Faust

Satan became the devil by seeking glory, power, and dominion by force (see Moses 4:3-4). But Jesus, chosen "from the beginning" (Moses 4:2), said unto God, "Father, thy will be done, and the glory be thine forever" (Moses 4:2). What a contrast in approaches! Wrong as his plan was, Satan was persuasive enough to entice one-third of the hosts of heaven to follow him (see D&C 29:36; Rev. 12:4). He practiced a great deception by saying, "I am also a son of God" (Moses 5:13).

Free agency, given us through the plan of our Father, is the great alternative to Satan's plan of force. With this sublime gift, we can grow, improve, progress, and seek perfection. Without agency, none of us could grow and develop by learning from our mistakes and errors and those of others. ("The Great Imitator," *Ensign*, Nov. 1987, 35)

Howard W. Hunter

Our Father in Heaven wanted our growth to continue in mortality and to be enhanced by our freedom to choose and learn. He also wanted us to exercise our faith and our will, especially with a new physical body to master and control. But we know from both ancient and modern revelation that Satan wished to deny us our independence and agency in that now-forgotten moment long ago, even as he wishes to deny them this very hour. Indeed, Satan violently opposed the freedom of choice offered by the Father, so violently that John in the Revelation described "war in heaven" (Rev. 12:7) over the matter. Satan would have coerced us, and he would have

robbed us of that most precious of gifts if he could: our freedom to choose a divine future and the exaltation we all hope to obtain.

Through Christ and his valiant defense of our Father's plan, the course of agency and eternal aspirations prevailed. In that crucial, premortal setting, a major milestone was passed, a monumental victory was won. As a result, we would be allowed to continue to pursue what President David O. McKay once described as the "eternal principle of progress." Later Christ himself would come to earth, President McKay noted, "to perfect society by perfecting the individual, and only by the exercising of Free Agency can the individual even approach perfection." (In Conference Report, Apr. 1940, p. 118.) ("The Golden Thread of Choice," *Ensign*, Nov. 1989, 17-18)

Rev. 12:4 the dragon stood before the woman... to devour her child as soon as it was born

B.H. Roberts

Lucifer, then, becomes a factor to be reckoned with in the persecution of the Saints. In heaven he opposed the gospel of Jesus Christ; cast out into the earth will he not oppose it there? Herein lies the real cause of the persecution of the Christians within the Roman empire. So long as the inhabitants of the earth were content with the pagan superstitions, wherein there was no power of God unto salvation; so long as they were content with conflicting pagan philosophies, wherein was no power of God unto salvation, it was a matter of indifference to Lucifer whether they worshiped Jupiter Olympus, or Isis; Apollo, or Minerva; or bowed at the philosopher's shrine of the Unknown God-all were equally barren of saving power and left the kingdom of Lucifer undiminished in its strength and numbers; left all nations in his thralldom. But when the Christ and His apostles came preaching repentance and the coming of the kingdom of heaven; making known the origin of man and his relationship to Deity; making known the purpose of God to redeem him from his fallen state; establishing His Church as the depository of divine truth, and the instrumentality for conveying to man divine instruction-then Lucifer saw cause for alarm, for it was evident that the days of his dominion were numbered; his kingdom must decline if Christianity prevailed; his sway over the kingdoms of the earth must be broken if Christ was preached: and hence in all the bitterness of hatred, with all the strength of his cunning, with all the power of his resourcefulness, and using every instrumentality he could command-corrupted human nature over which he had influence. (History of The

Church of Jesus Christ of Latter-day Saints, 7 vols., introduction and notes by B. H. Roberts [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932-1951], 3: lix - lx.)

M. Russell Ballard

The battle to bring souls unto Christ began in the premortal world with the war in heaven. (See Rev. 12:7.) That same battle continues today in the conflict between right and wrong and between the gospel and false principles. The members of the Church hold a frontline position in the contest for the souls of men. The missionaries are on the battlefield fighting with the sword of truth to carry the glorious message of the restoration of the gospel of Jesus Christ to the peoples of the earth. No war has ever been free of risk. The prophecies of the last days lead me to believe that the intensity of the battle for the souls of men will increase and the risks will become greater as we draw closer to the second coming of the Lord.

Preparing ourselves and our families for the challenges of the coming years will require us to replace fear with faith. We must be able to overcome the fear of enemies who oppose and threaten us. The Lord has said, "Fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." (D&C 6:34.) ("Duties, Rewards, and Risks," Ensign, Nov. 1989, 34)

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Rev. 12:5 she brought forth a man child, who was to rule the nations

Who is the man child spoken of? Is it the Savior? We know that the Savior will rule as king of kings and lord of lords. Elder Lund explores this interpretation:

Gerald N. Lund

...if that is the correct interpretation, there is a problem with the imagery. The woman is pregnant with, or in other words gives birth to, the man child. But if the woman is the Church and the man child the Savior, this is contrary to what we know to be true. The Church does not bring forth Christ. Just the opposite is true.

Others have suggested, since it is specified the child is male, that the baby represents the priesthood. But again we have the same problem. The Church does not give birth to the priesthood, but just the opposite.

One simple phrase added by the Prophet in this chapter brings the whole matter into perfect clearness. In fact, it becomes a key to our understanding of this whole section on the kingdoms of the world and of Christ. He changed verse 8 in the KJV to read, "And the dragon prevailed not against Michael, neither the child, nor the woman which was the Church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ" (JST v. 7; emphasis added).

Sometimes in the Church we use the phrase "the kingdom of God" to refer to the Church itself, but technically it has a more specific meaning. Elder Joseph Fielding Smith said:

"After Christ comes, all the peoples of the earth will be subject to him, but there will be multitudes of people on the face of the earth who will not be members of the Church; yet all will have to be obedient to the laws of the kingdom of God, for it will have dominion upon the whole face of the earth. These people will be subject to the political government, even though they are not members of the ecclesiastical kingdom which is the Church.

"This government which embraces all the peoples of the earth, both in and out of the Church, is also sometimes spoken of as the kingdom of God, because the people are subject to the kingdom of God which Christ will set up."

Now the imagery is consistent and logical. Eventually there will be a political kingdom led by Jesus Christ which will rule all nations with the word of God. That political kingdom will grow out of, and is made possible by (that is, is given birth by) the Church of Jesus Christ. And since the creation of the political kingdom of Christ signals the end to the kingdoms of the world, it is little wonder that Satan seeks to destroy the man child. During the meridian of time, the Church was not able to bring forth that political kingdom, but itself was taken into the wilderness, or went into apostasy (see JST Revelation 12:14; D&C 86:3). The man child, or the political kingdom was thus taken to heaven to await the day of the Restoration.

Such a clear and reasonable explanation of this chapter is made possible only through the JST and the instrumentality of the Prophet Joseph Smith.

(Selected Writings of Gerald N. Lund: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 1999], 94.)

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Rev. 12:6 the woman fled into the wilderness... a thousand two hundred and threescore days

"The clarification of years in the Joseph Smith Translation rather than the King James Version days is an important one, for the number suggests the length of time the Church will be gone from the earth during the Great Apostasy-1,260 years. If we consider that the Apostasy ended in 1820 (when the silence of the heavens was broken during Joseph Smith's First Vision) or in 1830 (when the Church was formally organized), then the 1,260 year period began in A.D. 570 or 560. But we know that the world had plunged deep into apostasy centuries before that time.

"Perhaps John saw the Renaissance and the later Reformation as part of the restoration of the gospel; latter-day prophets have taught that events of these periods did indeed pave the way for the Restoration. The Renaissance began to bring light to the Dark Ages in the fourteenth and fifteenth centuries. A key date in the Renaissance was Gutenberg's invention of the printing press in about 1451. Less than a century later, in 1517, Martin Luther nailed his ninety-five theses to the door of the Castle Church in Wittenberg, Germany, sparking the beginning of the Reformation.

"If we count 1,260 years before Luther's protest, we get a date of A.D. 257. If we count backwards from Gutenberg, the resulting date is A.D. 191. We could likely find other dates from which to measure the end of John's 1,260 years, but all such efforts are no more than speculative. The important point is that John saw an extended period of widespread apostasy, followed by the immeasurable blessing of the restoration of the gospel (14:6). That is probably the basic and most important understanding we can come to here: the Apostasy would last a very long time." (Donald W. Parry and Jay A. Parry, *Understanding the Book of Revelation* [Salt Lake City: Deseret Book Co., 1998], 155.)

Joseph Fielding Smith

The history of the first fifteen hundred years after the birth of Christ completely fulfills this prophetic vision. Satan in his wrath drove the woman into the wilderness,

or from the earth; the power of the Priesthood was taken from among men, and after the Church with its authority and gifts disappeared from the earth, then in his anger the serpent continued his war upon all who had faith and sought the testimony of Jesus, desiring to worship God according to the dictates of conscience. So successful did he become that his dominion extended over all the known world, and every creature was forced to worship according to the manner which he prescribed. (The Progress of Man [Salt Lake City: Deseret Book Co., 1964], 165 - 166.)

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Rev. 12:7 there was war in heaven: Michael and his angels fought against the dragon

We earlier discussed how chapter 12 is a flashback. Michael and his angels fought against the dragon and his angels in the pre-mortal world. However, the war continues and the fight resumes in person at the Second Coming. The Joseph Smith Translation indicates that the battle lines are drawn again after Satan has attacked the church on the earth, meaning the last days:

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael;

And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ. (JST Rev. 12:6-7)

Michael (Adam), the greatest of angels, would cast Satan into prison for a thousand years. He holds the priesthood keys discussed in Rev. 20, "he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." That is a lot of priesthood power. Next to God, none has greater priesthood authority than Michael.

"As we ponder Adam's role, we see that Adam is a great opposer to Satan. Even before Eden, Satan was defeated and cast out of heaven to the earth by Adam and priesthood power and priesthood forces. Because of the holy priesthood, Adam will forever have ascendancy over Satan." (Arthur A. Bailey, "What Modern Revelation Teaches about Adam," Ensign, Jan. 1998, 27)

Joseph Smith

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26-28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel: he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in this day, and to him was given the dominion. These men held keys first on earth, and then in heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 157.)

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Rev. 12:9 the great dragon was cast out...into the earth, and his angels were cast out with him

Rudger Clawson

These wicked rebellious spirits were cast out of heaven into the earth and became the devil and his angels. Their punishment, we learn from the writings of Joseph Smith the Prophet, was that they were denied the privilege of having bodies, or in other words, they failed to keep their first estate and missed the great and important blessing of being added upon. Their punishment is great; their disappointment must have been keen. (Conference Report, April 1935, Second Day-Morning Meeting 66.)

Harold B. Lee

In order to come upon this earth, [we] had to pass a test of some kind. In the spirit world there were contending forces. There were two great sons of God, one called Lucifer, or Satan, as he later came to be known, and the other called Jehovah, or Jesus, the Savior, as we have come to think of Him. They contended with two conflicting ideas. Because Satan did not prevail, he became angry, and he was so powerful that he led away one-third of all the organized intelligences and they fell from heaven after the war. And the others who remained were there in varying degrees of faithfulness, some of whom, He said, I will make my rulers-and they must

have been great, wonderful, devoted, loyal spirits. Those who passed the test and were not cast out with Satan were permitted to come here and be added upon. Now, there is the first question as to who we are. The fact that you and I are here on this earth with a physical body is an evidence that we were among those who kept our first estate. If we hadn't passed the test we wouldn't be here; we would be down with Satan trying to tempt the ones who had a body.

Lucifer succeeded in persuading one-third of all the spirits to rebel. He and they were cast out upon the earth without mortal bodies and he became Satan. (The Teachings of Harold B. Lee, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1996], 32.)

Harold B. Lee

Satan commands a mighty force comprising one-third of all God's spirit children who were cast out with him-tangible and real although not always discernible by sight, and under whose masterful direction there goes forward constantly propaganda of lying and deceit. (Stand Ye in Holy Places [Salt Lake City: Deseret Book Co., 1974], 329.)

Rev. 12:9 Satan...deceiveth the whole world

LeGrand Richards

Just think of that statement for a moment, that he "deceiveth the whole world." I am sure the world does not know how often they listen to his deceptive voice in the things that they do and in the decisions that they make. At this particular point, when we look back over the history of Christianity, we ask ourselves, "How could they have crucified our Lord, the one great example unto all men?" The only answer is because they were deceived by this power of darkness. It is not only those who are wicked who listen to his voice, but also many righteous people who mean to be doing God's service... Take the history of all of the apostles. Why were they put to death? Why did the world hate them? Because they were not of the world, and the world could not fellowship these apostles.

I was in Mexico a few weeks ago, where I saw oil paintings of all of the apostles and how they were put to death. Peter, as you know, was hanged with his head downward. James was beheaded at Jerusalem, and Paul, as I have told you, was

beheaded at Rome. John was thrown into a cauldron of boiling oil. Through the power of God his life was saved, and all of the apostles were put to death save John. Why? Because this power of the evil one "deceiveth the whole world," according to the word of John.

Those of us who have had considerable missionary experience know how literally that is true. (Conference Report, April 1957, First Day-Morning Meeting 15.)

Gordon B. Hinckley

That war, so bitter, so intense, has gone on, and it has never ceased. It is the war between truth and error, between agency and compulsion, between the followers of Christ and those who have denied Him. His enemies have used every stratagem in that conflict. They've indulged in lying and deceit. They've employed money and wealth. They've tricked the minds of men. They've murdered and destroyed and engaged in every other unholy and impure practice to thwart the work of Christ. (Teachings of Gordon B. Hinckley [Salt Lake City: Deseret Book Co., 1997], 408.)

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Rev. 12:10 the accuser of our brethren

"Satan is the archetypical prosecutor or attorney for the plaintiff. He's an accuser, a prosecutor-he never defends. Satan is an inquisitor; he finds fault, and where he finds no actual fault, he cleverly creates the appearance of fault. That is what Satan is; it's what he does; it is his essence to lie and to accuse, and his lying accusations will often seem correct to most honest, objective observers. He accused Jesus of blasphemy and treason and got most of the people to believe it. He accused the Lord's Anointed falsely and got away with it. We should not be surprised to see the Brethren in our day, the Lord's anointed in the modern Church, attacked with false accusations in the media of the world. That is what Satan does, what he has done from the beginning." (Stephen E. Robinson, Following Christ: The Parable of the Divers and More Good News [Salt Lake City: Deseret Book Co., 1995], 115.)

Rev. 12:10 Now is come salvation... the accuser of our brethren is cast down

The Fall of Satan will be as great as the Fall of Babylon. It will be something to behold. The saints will rejoice when he is finally put into his place. Also, there will be

an element of irony-irony that a being who had caused so much trouble would look so feeble in defeat. Isaiah saw the same day that John did. He describe Satan's appearance and the irony of his weakness as the kings and chief ones of the earth look upon him. For so many kings and dictators, Satan had been a source of power and influence. Now he was neither.

Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

All the kings of the nations, even all of them, lie in glory, every one in his own house.

But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. (Isa. 14:9-19; 2 Ne. 24:9-19)

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Rev. 12:11 they overcame him by the blood of the Lamb, and by the word of their testimony

Spencer J. Condie

We learn in the book of Revelation that during the war in heaven, those who overcame Satan and his followers did so "by the blood of the Lamb, and by the word of their testimony" (see Rev. 12:7-11). A testimony was an invaluable weapon in the war in heaven, and it is an indispensable weapon here on earth.

A testimony that is continually being nourished and is continually growing will help us at every crossroad when important decisions are made. Indeed, a testimony supplants the need to make certain decisions under fire, because we already know well in advance the course of action we will take. ("Agency: The Gift of Choices," Ensign, Sept. 1995, 22)

Robert K. Dellenbach

Satan wants to stop you. He will try to distract, deceive, and weaken your desire, your righteous works, your sincere prayers, and your trust in the Lord. Do not be afraid. We have already overcome the evil one at another time and place... We had a valiant testimony in our preexistent state, and we can resist Satan and awaken that testimony again today. ("Hour of Conversion," Ensign, Nov. 1990, 24)

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Rev. 12:12 the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time

Boyd K. Packer

The ultimate purpose of every teaching, every activity in the Church is that parents and their children are happy at home, sealed in an eternal marriage, and linked to their generations.

The ultimate purpose of the adversary, who has "great wrath, because he knoweth that he hath but a short time," is to disrupt, disturb, and destroy the home and the family. Like a ship without a rudder, without a compass, we drift from the family values which have anchored us in the past. Now we are caught in a current so strong that unless we correct our course, civilization as we know it will surely be wrecked to pieces. ("The Father and the Family," Ensign, May 1994, 19)

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Rev. 12:14 the woman... is nourished for a time, and times, and half a time

In verse 6, we learned that the woman spent 1260 days (meaning years) in the wilderness. From this verse, we learn that the woman was nourished for "a time, and times, and half a time." What does that mean? In Daniel and Revelation, days or weeks can be used to represent years. "A time" is generally accepted to mean one year, where each of the 365 days represents a year. The number is rounded down to 360. Therefore, "a time, and times (meaning two more times) and half a time" means 3.5 times 360 years, or 1260 years.

"A time and times and half a time is strictly prophetic and Scriptural language... The term time, times and half a time can be analyzed to contain one thousand two hundred and sixty years... A time being one year, each year reckoned to contain three hundred and sixty days, each day representing one year, we have the formula: one time equalling three hundred and sixty years, times equalling seven hundred and twenty years, half a time one hundred and eighty years; in all one thousand two hundred and sixty years." (James A. Leishman, Contributor, vol. 7 (October 1885-September 1886), Vol. Vii. December, 1885. No. 3. 109.)

"Forty-two months, or three and one-half, or 1,260, belong to the wicked and apparently signify their work; the number three and one-half may mean that the work of righteousness is cut short. That number is one-half of seven, the number of perfection and completion, which belongs to God and his Saints." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 138.)

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Rev. 12:17 the dragon was wroth with the woman, and went to make war with the remnant of her seed

Ezra Taft Benson

We live in a day of great challenge. We live in that time of which the Lord spoke when he said, "Peace shall be taken from the earth, and the devil shall have power over his own dominion." (D&C 1:35.) We live in that day which John the Revelator foresaw when "the dragon was wroth with the woman, and went to make war with the

remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17.) The dragon is Satan; the woman represents the Church of Jesus Christ. Satan is waging war against the members of the Church who have testimonies and are trying to keep the commandments. And while many of our members are remaining faithful and strong, some are wavering. Some are falling. Some are fulfilling John's prophecy that in the war with Satan, some Saints would be overcome. (See Rev. 13:7.) ("The Power of the Word," Ensign, May 1986, 79)

Gordon B. Hinckley

There is [a] war that has gone on since before the world was created and which is likely to continue for a long time yet to come. John the Revelator speaks of that struggle:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him (Rev. 12:7-9).

That war, so bitter, so intense, has gone on, and it has never ceased. It is the war between truth and error, between agency and compulsion, between the followers of Christ and those who have denied Him. His enemies have used every stratagem in that conflict. They've indulged in lying and deceit. They've employed money and wealth. They've tricked the minds of men. They've murdered and destroyed and engaged in every other unholy and impure practice to thwart the work of Christ.

It began in the earth when Cain slew Abel. The Old Testament is replete with accounts of the same eternal struggle.

It found expression in the vile accusations against the Man of Galilee... That eternal war went on in the decay of the work He established, in the corruption which later infected it, when darkness covered the earth and gross darkness the people (see Isa. 60:2).

But the forces of God could not be vanquished. The light of Christ touched the heart of a man here and a man there, and vast good came to pass notwithstanding much of oppression and suffering.

There came a time of renaissance, with struggles for liberty-struggles for which much of blood and sacrifice was paid. The Spirit of God moved upon men to found a nation wherein freedom of worship and freedom of expression and freedom of agency were protected. There followed then the opening of the dispensation of the fulness of times with a visit to earth of God the Eternal Father and His Beloved Son, the Resurrected Lord Jesus Christ. This glorious event was followed by visits of angels restoring the ancient keys and priesthood.

But the war was not over. It was renewed and redirected. There was contempt. There was persecution. There were drivings from one place to another. There was the murder of the young prophet of God and of his beloved brother.

Our people fled their homes, their comfortable homes, their farms, their fields, their shops, their beautiful temple built at such tremendous sacrifice. They came to these valleys, thousands of them dying along the way. They came, as President Brigham Young said, to establish a place where "the Devil can't come and dig us out."

But the adversary has never stopped trying. Ninety years ago, in the October conference of 1896, President Wilford Woodruff, then an aged man, standing where I stand in this Tabernacle, said:

"There are two powers on the earth and in the midst of the inhabitants of the earth-the power of God and the power of the devil. In our history we have had some very peculiar experiences. When God has had a people on the earth, it matters not in what age, Lucifer, the son of the morning, and the millions of fallen spirits that were cast out of heaven, have warred against God, against Christ, against the work of God, and against the people of God. And they are not backward in doing it in our day and generation. Whenever the Lord set His hand to perform any work, those powers labored to overthrow it" (Deseret Evening News, 17 Oct. 1896).

President Woodruff knew whereof he spoke. He had then only recently passed through those difficult and perilous days when the government of the nation had come

against our people, determined to destroy them. The buildings on this Temple Square, this tabernacle in which we meet tonight and the temple then under construction, were escheated to the federal government. Many citizens were disfranchised. But in faith they moved forward. They kept going. They put their trust in the Almighty, and He revealed unto them the path they should follow. In faith they accepted that revelation and walked in obedience.

But the war did not end. It abated somewhat, and we're grateful for that. Nonetheless, the adversary of truth has continued his struggle.

Notwithstanding the present strength of the Church, it seems that we are constantly under attack from one quarter or another. But we go on. We must go on. We have gone forward, and we will continue to go forward. In some seasons the issues are major. At other times they are only local skirmishes. But they are all part of a pattern. ("The War We Are Winning," Ensign, Nov. 1986, 42-43)

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Revelation 13

Introduction

If the book of Revelation has not been hard enough to understand so far, the next few chapters should be a sufficient challenge. While it is possible to understand the scriptural imagery and meaning of these chapters, such study is not as edifying or useful as many other subjects. The beasts are not nearly as important as justice and mercy; they are trivial compared to the gospel of Christ's atonement; they are barely more pertinent than fictional tails of dragons and dragon slayers. For years, they have been omitted from the Sunday School curriculum because of their potentially controversial and unedifying content. Nonetheless, we will use what tricks the prophet Joseph Smith and Daniel have left us to understand this chapter. In doing so, we will be wary of the Prophet's warning regarding the beasts.

Joseph Smith

Oh, ye elders of Israel, hearken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, "Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel." Declare the first principles, and let mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about-repentance and baptism for the remission of sins. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 292.)

Joseph Smith

I have seldom spoken from the revelations; but as my subject is a constant source of speculation amongst the elders, causing a division of sentiment and opinion in relation to it, I now do it in order that division and differences of opinion may be done away with, and not that correct knowledge on the subject is so much needed at the present time.

It is not very essential for the elders to have knowledge in relation to the meaning of beasts, and heads and horns, and other figures made use of in the revelations; still, it may be necessary, to prevent contention and division and do away with suspense. If we get puffed up by thinking that we have much knowledge, we are

apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit. (Teachings of the Prophet Joseph Smith, 287.)

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Rev. 13:1 I...saw a beast... having seven heads and ten horns

What is the interpretation? Joseph Smith makes clear that grotesque beasts are representative of wicked, earthly kingdoms. Note the Joseph Smith Translation and the following quote, "When God made use of the figure of a beast in visions to the prophets He did it to represent those kingdoms which had degenerated and become corrupt, savage and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but He never made use of the figure of a beast nor any of the brute kind to represent His kingdom." (Teachings of the Prophet Joseph Smith, 289.)

John is still seeing events of the seventh seal, prior to the Second Coming. The beast represents earthly kingdoms which will exist during that time.

What are the heads and horns? Daniel gives us the answer. An angel appeared to him and showed him similar beasts. The explanation that Daniel received from an angel applies to John's vision as well. Daniel is told that the beasts are representative of kingdoms, "which arise out of the earth" (Dan. 7:17, 23) and that the horns are representative of the kings or rulers of these nations (Dan. 7:24).

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Rev. 13:2 the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion

The vicious and dangerous animals of this world are used to represent the vicious, wicked, and power hungry kingdoms of the last days. "The beast has power among nations and peoples in the same way vicious animals have power in their kingdoms, ruling others by fear and force." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 167.)

It is useful to compare Daniel chapter 7 to Revelation 13, verses 1-8 because they are both speaking of the same seventh-seal kingdoms.

	Revelation 13	Daniel 7
Number of beasts	One beast	Four beasts
Animal Imagery	The single beast has body parts of a leopard, bear, and lion.	1st beast is like a lion 2nd beast is like a bear 3rd beast is like a leopard 4th beast is terrible and strong
Number of heads=7	One beast has 7 heads, representing 7 king	The 1st, 2nd, and 4th beast have one head each. The 3rd beast has four heads, making seven heads total. Again, the heads represent 7 earthly kingdoms
Number of horns=10	Beast has a total of 10 horns representing 10 latter-day rulers.	All 10 horns come from the fourth beast. "the ten horns... are ten kings that shall arise" (Dan. 7:24).

Rev. 13:2 the dragon gave him his power, and his seat, and great authority

Whether one beast or four, whether the seven kingdoms or the ten kings, all receive their power from the dragon, or the devil. He owns the beasts. They do his bidding. He supports them as he has supported his minions for ages; he gives them great power and authority, but only for a season. At last, they are destroyed with the dragon who gave them power in the first place (Dan. 7:9-14).

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Rev. 13:3-4 I saw one of his heads as it were wounded to death; and his deadly wound was healed

A kingdom, or nation, receives a wound that should be fatal. Presumably destroyed by another nation, this broken nation would not die. Miraculously healed by the power of the dragon to continue to make war with the saints, this kingdom becomes a wonder and marvel to its admirers who declare "Who is like unto the beast? Who is able to make war with him?"

Joseph Smith

John says, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Some

spiritualizers say the beast that received the wound was Nebuchadnezzar, some Constantine, some Mohammed, and others the Roman Catholic Church; but we will look at what John saw in relation to this beast...

"All the world wondered after the beast," Nebuchadnezzar and Constantine the Great not excepted... I will venture to say that when God allows the old devil to give power to the beast to destroy the inhabitants of the earth, all will wonder. Verse 4 reads, "And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?"

Some say it means the kingdom of the world. One thing is sure, it does not mean the kingdom of the Saints. (Teachings of the Prophet Joseph Smith, 293)

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Rev. 13:4 who is like unto the beast? Who is able to make war with him?

If one forgives the mixing of metaphors, then the description of the beast after surviving the near-fatal wound matches the description of the fourth beast of Daniel 7 (Dan 7:7-8, 15-27), the little horn of Daniel 8 (Dan 8:9-26), and the second king of the north of Daniel 11-12 (Dan 11:21-45; 12:10-12). The student can learn much by reading and understanding that these passages all reference the same latter-day ruler and kingdom.

The greatness and terrible power of the beast are described in multiple places. Neighboring nations will be in awe. The entire world will take notice. He will make war with others but always keeps his eye on the destruction of Jerusalem, the Holy People, and their Holy Temple (already built and in use by the time of the fulfillment of the prophecy). He is described as follows:

...behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. (Dan 7:7)

And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

...his power shall be mighty, by not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. (Dan 8:10-11, 24)

...he shall do that which his fathers have not done, nor his fathers' fathers, he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

...Then shall he return into his land with great riches; and his heart shall be against the holy covenant.

...they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall [put in] place the abomination that maketh desolate. (Dan 11:24, 28, 31)

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Rev. 13:5 power was given unto him to continue forty and two months

In chapter 11, we discussed the 3.5 years that Jerusalem will be under siege from her enemies. The beast is the enemy-a nation led through Satan's power to lay hold upon the holy city, "for it is given unto the Gentiles: and the holy city shall they tread underfoot forty and two months" (Rev. 11:2). Zechariah declared, "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity" (Zech. 14:1).

One of the greatest abominations of this siege will be the way the enemy desecrates the Jerusalem temple. Daniel prophesies repeatedly of this 42-month period in relation to the desecration of the temple and the desolation of abomination:

...they shall be given into his hand until a time (one year) and times (two years) and the dividing of time (half a year). (Dan 7:25)

How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary (the temple) and the host (the people) to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Dan. 8:13-14)

...they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

...And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. (Dan 11:31; 12:11)

Rev. 13:5-6 he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle

Imagine the importance of a Jerusalem Temple to the Jews and to the latter-day saints. Imagine the importance of the re-establishment of ancient rites, the focus of worship, the symbolism of the holy place. It would seem that not long after the Jews are able to establish such a wonderful feat in building a temple for the first time since Herod's was destroyed, their enemies will come against them, blaspheme the name of God, and desecrate the temple. Impressed with himself, the king of the opposing army will make himself great. Daniel was more descriptive:

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Thus shall he do in the most strong holds with a strange god... (Dan. 11:36-39)

"[He] goes even further by claiming the very attributes of deity; indeed, of being deity itself. Second Thessalonians 2:3-4 tells us that the 'son of perdition . . . opposeth

and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God' (KJV). The special form this blasphemy takes is the claim of savior. But the salvation the dragon offers is the momentary thrill-the cheap pleasure of the prostitute that is fleeting, empty, and immoral. The beast's seductive promises are anchored solely in the illusion that one can find happiness and security in iniquity. (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 187)

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Rev. 13:7 it was given unto him to make war with the saints, and to overcome them

Speaking of things temporally and spiritually, Satan has been making war with the saints in an attempt to overcome them since Eve first partook of the forbidden fruit. Unfortunately, he has overcome some of the greatest spirits that have come to the earth.

Ezra Taft Benson

We live in a day of great challenge. We live in that time of which the Lord spoke when he said, "Peace shall be taken from the earth, and the devil shall have power over his own dominion." (D&C 1:35.) We live in that day which John the Revelator foresaw when "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17.) The dragon is Satan; the woman represents the Church of Jesus Christ. Satan is waging war against the members of the Church who have testimonies and are trying to keep the commandments. And while many of our members are remaining faithful and strong, some are wavering. Some are falling. Some are fulfilling John's prophecy that in the war with Satan, some Saints would be overcome. (See Rev. 13:7.) ("The Power of the Word," Ensign, May 1986, 79)

Gerald N. Lund

John wrote that Satan will "make war with the remnant of her [the Church's] seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

Then in Rev. 13:7, John said, "And it was given unto him [a wicked beast that serves Satan] to make war with the saints, and to overcome them." I do not think he means to overcome the Church, but to overcome some of the Saints. I think we see that spiritual disaster happening in the lives of many around us—youth, adults, and others. (Selected Writings of Gerald N. Lund: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 1999], 365.)

Rev. 13:7 it was given unto him to make war with the saints

Speaking of temporal things and earthly conquests, the king described in verses 5 and 6, will make war with the saints and overcome them. Are we to understand that the latter-day saints going to be destroyed in an apocalyptic war? This passage requires some explanation.

At the same time as the events of Revelation 13, most the latter-day saints will be gathered to the lands of Zion, headquartered in Jackson County. They will have built a great city and named it New Jerusalem. They are not overcome by any opposing army. Rather, the scriptures promise that the Lord will protect them.

...it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God;

And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. (D&C 45:66-70)

We are accustomed to using the word saints to refer to members of the Church, but this is not how John uses the term. Both John and Daniel use the term saints and the holy people in referring to the covenant-keeping Jews who have established the temple in Jerusalem (Dan. 7:21; 8:24; 11:30-35; 12:7). They are not promised the same protection as their New Jerusalem counterparts. Describing events to take place during

the 3.5 year siege of Jerusalem, Daniel prophesies what will happen to the righteous Jews:

...the people that do know their God shall be strong, and do exploits.

And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Now when they shall fall, they shall be holpen with a little help: but many [wicked] shall cleave to them with flatteries (encouraging them to forsake the holy covenant)

And some of them of understanding shall fall, [the Lord shall allow this] to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. (Dan 11:32-35, see also verse 30)

Joseph Smith

The "Horn" made war with the Saints and overcame them, until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the kingdom. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 159.)

Joseph Fielding Smith

Daniel and John each saw the opposition the little horn made against the Church of Jesus Christ of Latter-day Saints. This opposition will continue until the grand council is held at Adam-ondi-Ahman. This "little horn" ("Dan. 7:20"Dan. 7:21"Dan. 7:22Dan. 7:20-22; "Rev. 13:1Rev. 13) is making a renewed and determined effort today to destroy the Church. The Lord has decreed otherwise and while its power will last until Michael comes and the Son of Man receives his rightful place, this great power will endure. It must, however, fall, and according to the scriptures its end will come rather suddenly. (Church History and Modern Revelation, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 4: 44.)

Wilford Woodruff

We have not altogether traveled on beds of ease, we have had warfare and opposition from the commencement until this day; but we and the world may set our hearts at rest concerning "Mormonism," for it will never cease until the Lord Jesus Christ comes in the clouds of heaven. These nations and other nations will war with

the Saints of God until their cup is full; and when they become ripened in iniquity the Lord Almighty will cut them off, and the judgments of the Most High God will follow the testimony of the Elders of Israel. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 17: 246.)

[Return to](#) **RevCh13v7**

Rev. 13:11 I beheld another beast coming up out of the earth

Daniel's prophecies have been a great help in understanding the beast described in verses 1-8. Daniel 7-8, 11-12 describe the kingdoms of the apocalyptic period with remarkable detail. In fact, his prophetic imagery is very descriptive. However, careful study would suggest that none of his prophecies speak of this last beast.

There is a remarkable irony when we consider the beast of verses 11-18. John appears to be the only prophet who makes specific reference to this last of the wicked world leaders. Furthermore, the scriptures and the Brethren are almost silent when it comes to this subject. In contrast, popular culture and theorists never stop talking about the beast with the number 666. Books have been written; television programs have explored the subject; and people who know nothing of fundamental doctrines like baptism have still heard of the beast with Satan's number.

Rev. 13:11 he had two horns like a lamb

"The lamb is Antichrist working miracles and teaching false doctrines in the name of salvation. Later in the revelation this lamb is called the 'false prophet' (16:13; 19:20; 20:10, KJV) and uses counterfeit prophetic knowledge as a means of deception. The two horns represent feigned benevolent authority. Note John's words carefully. He says that the beast had horns 'like a lamb,' not like the Lamb. Therefore, the second beast, the fraudulent Christ, imitates the Lord." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 146.)

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Rev. 13:12 causeth the earth... to worship the first beast

"The second beast never comes fully into view but remains in the background, the deceptive distance catching those who might not otherwise be attracted to the first

beast, and in this way it betrays people into the worship of the latter. Indeed its whole function seems to be to seduce mankind into this false worship. And what is the objective of this worship? In a word, materialism: the ability to buy and sell and to get gain." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 147.)

"This beast has the appearance of a lamb, like Jesus; outwardly he appears innocent and harmless. But when the beast speaks, his true nature is revealed—he speaks like his master, the devil." (Donald W. Parry and Jay A. Parry, *Understanding the Book of Revelation* [Salt Lake City: Deseret Book Co., 1998], 172.)

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Rev. 13:13 deceiveth them that dwell on the earth by means of those miracles which he had power to do

Orson Pratt

Immediately before the second coming of Christ, there is to be a general gathering of the nations against the Jews at Jerusalem. These nations will gather into the valley of Armageddon near Jerusalem, after which the Lord will destroy them. This great movement of all nations against the Jews will be set in operation by the means of wicked miracles. John speaks of it thus: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And He gathered them together unto a place called in the Hebrew tongue Armageddon." (Rev. 16:13-16) The reason the Lord will suffer the devil to work miracles to deceive "the kings of the earth and of the whole world," is because they will previously have rejected "the everlasting gospel"; therefore the devil will deceive them, and lead them on to destruction, as he did the Egyptians. This same power is prophesied of by Paul, as follows. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him whose coming is after the working of Satan, with all power, and signs, and lying wonder, and with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause

God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:8-12)

-If the foregoing quotations be correct, we see that the devil has power to create serpents and frogs, and turn rivers of water into blood-that he has power to reveal strangers who may come in disguise, and raise up a dead prophet to converse with men here on the earth-that he has power to break chains and fetters-to transform himself into an angel of light-to show all the kingdoms of the world unto Christ-to perform great signs and wonders, and call fire down from heaven-and finally, his power is to be so wonderfully manifested, that even "the kings of the earth and the whole world" will suffer themselves to be deceived by his miracles, and be blindly led to the valley of Slaughter, where they will be consumed by the brightness of Christ's coming. All of these things the devil has done, and will do, if the English translation of the Bible be correct. (Orson Pratt's Works [Salt Lake City: Deseret News Press, 1945], 233.)

Glenn L. Pace

As Elder Talmage put it: "Specified gifts of the Spirit are to follow the believer as signs of divine acknowledgment. The possession of such gifts may be taken therefore as essential features of the Church of Jesus Christ. Nevertheless, we are not justified in regarding the evidence of miracles as proof of authority from heaven; on the other hand, the scriptures aver that spiritual powers of the baser sort have wrought miracles, and will continue so to do, to the deceiving of many who lack discernment. . . . John the Revelator saw in vision a wicked power working miracles, and thereby deceiving many, doing great wonders, even bringing fire from heaven. Again, he saw unclean spirits, whom he knew to be 'the spirits of devils, working miracles.' " (Articles of Faith, 1984 ed., p. 209.)

President Joseph F. Smith said: "The gifts of the Spirit and the powers of the holy Priesthood are of God, they are given for the blessing of the people, for their encouragement, and for the strengthening of their faith. This Satan knows full well, therefore he seeks by imitation-miracles to blind and deceive the children of God. Remember what the magicians of Egypt accomplished in their efforts to deceive Pharaoh as to the divinity of the mission of Moses and Aaron. John the Revelator saw in vision the miracle-working power of the evil one. Note his words. 'And I beheld

another beast coming up out of the earth; . . . and he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth, by the means of those miracles,' etc. (Rev. 13:11-14.) Further, John saw three unclean spirits whom he describes as 'the spirits of devils, working miracles.' (Rev. 16:13-14.)" (Gospel Doctrine, p. 376.) (Glenn L. Pace, Spiritual Plateaus [Salt Lake City: Deseret Book Co., 1991], 135.)

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Rev. 13:16 he causeth all to receive a mark in their right hand or in their foreheads

Satan doesn't know how to run a kingdom without ripping off all the Lord's ideas. Hence, we see him using the right hand and forehead for his "covenant people." The saints have always made sacred covenants with the right hand. Next chapter, we will discuss again the 144,000 who are sealed by God in their foreheads. Satan wants to mimic these patterns of righteousness by having his beast mark his prey in the right hand or forehead.

Gerald N. Lund

Numerous interpretations of that passage have been given by various commentators, ranging all the way from saying it is a specific mark placed on the body of a person to wildly spiritualistic interpretations; however, knowledge of an ancient custom and a secondary practice derived from this custom sheds light on what John may have been trying to convey.

In the Roman empire there were vast numbers of slaves. Often a slave would run away from his master, go to a large city such as Rome, and try to disappear into the population. Since nothing about a human being marks him naturally as either a slave or free man, such runaways could pass as free persons as long as no one could personally identify them. To protect against that practice, slave owners would often brand their slaves with marks to identify them, just as modern stockmen permanently mark their animals for identification. To make this brand impossible to hide under clothing, most slaves were marked either on the palm of the right hand or on the forehead directly above the eyes. Therefore, it would have been common in John's time to see a person walking down the street with a mark on his right hand or on his forehead and to instantly identify him as a slave.

Out of that practice grew a secondary custom. Worshipers of various gods in the Roman pantheon, to symbolize the fact that they were totally dedicated to their god-in other words, that they were slaves or servants of their god-would also mark themselves on the right hand or the forehead. In this case they would mark themselves with a symbol of their god. Thus, a person might be seen walking down the street with a thunderbolt on his forehead, which symbolized that he was totally devoted to-that is, a slave to-Jupiter. A person marked with a trident said symbolically, "I am a servant of Poseidon, the god of the sea," and so on. John's readers, familiar with that concept and its significance, would not have puzzled over what he meant. To say that a person had the mark of the beast suggested that he was a slave of, or totally subservient to, the beast. Note that John uses the same imagery in a positive sense, indicating that there are those who are sealed in their foreheads with the mark of God (see Rev. 7:3). This use clearly signifies that these are people who belong to God; they are God's servants. (Selected Writings of Gerald N. Lund: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 1999], 65.)

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Rev. 13:17 no man might buy or sell save he that had the mark

"John lays before the reader the terrifying prospect of an economic system completely dominated by what has been called 'the Mahanic principle.' Satan, who stands as initiator of this system, first revealed its great secret to Cain, who in turn revealed it to his followers (see Moses 5:29-31). Satan 'did plot with Cain and his followers from that time forth' (Hel. 6:27). And what was the objective of all that plotting? To learn the trade of turning human life into property. Evil and conspiring men formed the secret combination that then swept across oceans and survived through time. And Satan 'doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men' (Hel. 6:30). (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 147.)

"Here we see the extent of the power of the second beast. In 13:15 we see that the beast kills those who will not worship the first beast. Now we see that he has another threat: he controls the world economy so much that only those with the mark can

engage in the essential economic activities of buying and selling." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 175.)

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Rev. 13:18 his number is Six hundred threescore and six

Many explanations have been offered for the number of the beast. The latter-day saint perspective should be colored by the teachings of the Prophet Joseph Smith which help us to understand that this apocalyptic world leader with his mark and number is yet to come forth upon the earth. Looking to the past or even the present for its fulfillment is not likely to be fruitful. Nevertheless, it is interesting for the reader to understand how our Christian colleagues have examined, and over-examined, this passage. The following excerpt is from a representative website explaining current Christian concepts. One of their creative numerical calculations has the Mormons as representing the number of the beast-see below.

Source: (<http://www.religion-cults.com/antichrist/666.htm>) (link is external)

Through the ages people have tried to identify a person to whom this number may refer, while trying to establish what his main function is said to be.

Slaves usually received a mark on their hand as proof of who their owner was. Kings of those times had their own personal stamp or seal for use on official documents.

This mark of the Antichrist is to be stamped in the right hand and in the forehead of his followers, as stated in the two previous verses, and he who does not have it won't be able to sell nor buy anything, "And He (the Beast) causes all, both the small and great, rich and poor, free and slave to receive a mark in their right hand or in their foreheads. And that no one may buy or sell except he who has the mark or the name of the Beast or the number of his name." (Rev.13:16-17)

This mark to which John refers, and the number of the name, namely 666, can be understood in two ways:

1- Literal Interpretation: The number 666 would be the numerical value of the letters of the name, so you can know who is the Antichrist.

2- Symbolic or Spiritual Interpretation: Number 6 in the Bible is the number of imperfection, so, the Antichrist would have the triple total imperfection, in his religious, political and social dimensions, symbolizing the climax of man's failure and wickedness

Number "7" is the number of perfection in the Bible, seven days of creation, seven days of a week, the twenty sevens of the Book of Revelation... "6" does not reach perfection, and "8" is the number of super-perfection. Number "6" is often used as the symbolic number of imperfection of humankind (two arms, two legs, one head, one body).

1- Literal Interpretation:

For centuries, this number 666 has given rise to a lot of thought and speculation.

There are several methods which have been used to try to identify a certain person to which 666 refers. The meanings of numbers are further illustrated and established by the study of Gematria or the numeric values of words.

The Greeks and Hebrews did not have separate symbols, such as 1, 2 and 3, for numbers like we do. Instead, like the Romans, they used the letters of their alphabets... and lately, gematria studies have been done in the modern languages: English, Spanish, French...

In Greek (Greek Numerals):

The Revelation was written in Greek, so this is a most important language to find out about the 666:

Most of these words have nothing to do with the Papacy... but they don't care, because for the Adventists every Christian who celebrates the Day of the Lord on Sunday carries the mark of the Antichrist, so all 2000 million Christians are of the Antichrist for them!... all of them except the 6 million of Adventists!.

To carry on this theory, the 42 months or 1260 days of the reign of the Antichrist, in Rev.12:6 and 13:5, they convert them into 1200 years, a year per day!... and even so, all the Christians should have already been destroyed by Christ long time ago!... but the Adventists keep on creating new theories.

Going back to the Roman Catholic Church: It is absolutely not the Antichrist!. It is an awful slander... just as when the Pharisees called Jesus Beelzebub, Satan: If the Church must suffer like Christ, and if Christ was called Beelzebub (link is external), the true Church must expect a similar reproach; thus, the Papal-Antichrist theory becomes an argument in favor of the Roman Church.

Of course there have been many bad popes and bishops... just like in the first Seminary of Christianity... I know, the Pharisees of today they will call them the Antichrists, as they called Jesus Satan in his days!...

... And what about the one million women and 500,000 men, alive today, who made vows of poverty, chastity and obedience to dedicate themselves full time for life to preach the Gospel of Jesus with their words, and most specially with their lives?... surely, 11 out 12 become a Jude or a Peter, and they are weak and human like the 12 Apostles, but most of them, 11 out of 12 become Great Saints!, praise the Lord!.

For one reason or another all these religious and political celebrities and institutions have been considered the Antichrist by someone: Papacy, Luther, Pope John Paul II, Pat Robertson, Mormons, Adventists, Jehovah's Witnesses, Sun Myung Moon, Freemasonry, Illuminati... Arafat, Ayatollah Khomeini, Saddam Hussein, Kennedy, Gorbachev, Clinton, Al Gore, Bill Gates, David Rockefeller, Kissinger, Mussolini, Hitler, Nero, Reagan, Saddam Hussein, Willy Brandt, Caligula, King Juan Carlos of Spain, Emperor Frederick II of Germany, King George II of England, Emperor Justinian, Nikita Khrushchev, Napoleon Bonaparte, Czar Peter the Great, Josef Stalin, Kaiser Wilhelm, Boris Yeltsin, Trilateral Commission, the Bilderberg...

... And another point: In every generation someone has said: "The Antichrist is already on earth alive, today!"... but it never came to be!... so, it is better to follow the advice of Jesus:

"At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it. For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect--if that were possible. See, I have told you ahead of time." (Matt.24:24-25)

2- Symbolic or Spiritual Interpretation:

Number 6 in the Bible is the number of imperfection, so, the Antichrist would have the triple total imperfection, in his religious, political and social dimensions, symbolizing the climax of man's failure and wickedness

Number "6" is often used as the symbolic number of imperfection of humankind (two arms, two legs, one head, one body). "7" is the number of perfection in the Bible, seven days of creation, seven days of a week, "6" does not reach perfection, it is imperfect, and "8" is the number of super-perfection.

The number of the Beast and of World is 666, and the number of Jesus, and the Lord, and the Lamb is 888, as shown above.

(<http://www.religion-cults.com/antichrist/666.htm> (link is external))

Wilford Woodruff

The Revelator, St. John, represented to us that there would be about six hundred three-score and six different religions upon the earth in these last days-the number of the name that was spoken of by him. Today that number, I presume, is very nearly filled. The whole Christian world are as diverse in their views and principles of religion and roads to heaven or hell, as the stars are diverse in their position in the heavens. And while I would grant this privilege that I have spoken of, to all mankind, I claim the same privilege for myself and for all our people. (Brian H. Stuy, ed., Collected Discourses, 5 vols. [Burbank, Calif., and Woodland Hills, Ut.: B.H.S. Publishing, 1987-1992], vol. 1, March 5th, 1889)

Wilford Woodruff

The Lord never had -- and never will have to the end of time -- a church on earth without prophets, apostles, and inspired men. Whenever the Lord had a people on the earth that he acknowledged as such, that people were led by revelation... Now, have the Gentiles had that church and kingdom of God in their midst since the ancient apostles were put to death? I think not. At the present time there are some six hundred threescore and six different religions -- different roads to heaven and to hell -- in the world; but none of these bear much resemblance to the gospel as taught by Jesus Christ and his apostles. The whole Christian world today rises up against these Latter-day Saints because they profess to believe in revelation, in prophets and apostles. This has been the case ever since the organization of this Church. (The Discourses of Wilford Woodruff, edited by G. Homer Durham [Salt Lake City: Bookcraft, 1969], 138.)

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Revelation 14

Introduction

"Chapter fourteen serves as yet another interlude. It presents a message of hope and encouragement just before vivid descriptions of destruction. Here it is sandwiched between the great persecutions carried on by the two beasts and the judgment of God upon both them and the world they have created." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 154.)

Section 133 of the Doctrine and Covenants parallels in many ways chapter 14 of Revelation. However, it is more descriptive, comprehensive, and easier to understand. If the reader is confused by this chapter, try reading D&C 133 first.

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Rev. 14:1 a Lamb stood on the mount Sion

"Modern revelation clarifies further that Mount Zion 'shall be the city of New Jerusalem' (D&C 84:2; 133:18, 56). When the Lord stands on Mount Zion in the latter days, it appears he will be standing at the Mount Zion called New Jerusalem, which will be centered in Jackson County, Missouri." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 179.)

Rev. 14:1 with him a hundred and forty and four thousand

Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel-twelve thousand out of every tribe?

A. We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn. (D&C 77:11)

Joseph Fielding Smith

This certainly is a great honor to be one of the 144 thousand who are specially called by the power of "the angels to whom is given power over the nations of the earth," to bring souls unto Christ. John the Apostle had the great desire to bring souls to Christ. Three of the Nephite disciples likewise sought this great honor and it was granted to them. It is one of the noblest desires that a man can have. It will be a wonderful blessing to those who are called in this great group. (Church History and Modern Revelation, 1:302.)

Orson F. Whitney

They are not the entire army of the Lord, but might well be termed the flower of that army, the body-guard of the great Captain of Salvation. (Gospel Themes [Salt Lake City: n.p., 1914], 150.)

Rev. 14:1 having his Father's name written in their foreheads

"In 13:16-17, we saw that the people of the world had the name of the beast written on their foreheads. Here, the righteous have the Father's name written on their foreheads. We are marked by the name of him to whom we give our true loyalty. The reception of the Father's name is a fulfillment of the promise made to the valiant in 3:12, which records that the righteous also have written on them the name of God's holy city, New Jerusalem, as well as the new name of Christ." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 179.)

Jehovah's servants are marked with his Father's name. Such was the symbolism of the temple clothing of Aaron. Upon his head he wore a mitre with a gold plate engraven with "Holiness to the Lord... it shall be always upon his forehead, that they (the children of Israel) may be accepted before the LORD. (Ex. 28:36-38) Thus, the mark in the forehead is a sign that the servant is acceptable to the Lord-that he belongs to the Father and the Son. These holy men only have the Father's name engraven on their foreheads because the Savior first had their names engraven on his palms, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isa 49:16)

John Taylor

As John the Revelator said:

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

And they shall see his face; and his name shall be in their foreheads. (Rev. 22:3-4)

"His name in their foreheads," undoubtedly means "Gods" on the front of their crowns; for, when all things are created new, in the celestial kingdom, the servants of God, the innumerable multitude, are crowned, and are perfect men and women in the Lord, one in glory, one in knowledge, and one in image: they are like Christ, and he is like God: then, O, then, they are all "living Gods," having passed from death unto life, and possessing the power of eternal lives! (The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor, selected, arranged, and edited, with an introduction by G. Homer Durham [Salt Lake City: Improvement Era, 1941], 29.)

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Rev. 14:3 they sung as it were a new song before the throne

If one excludes the psalms, there are not too many songs recorded in the scriptures. Section 84 specifically refers to a song to be sung in Zion in the Millennium. The D&C song must be different than the song which John heard sung before the throne. First, the D&C song is sung by all who are left after the plagues have destroyed the wicked, "even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song." (D&C 84:98) Certainly, the number singing this song will be greater than 144,000 and the lyrics have already been written (D&C 84:99). The song John heard no one else knows, "no man could learn that song but the hundred and forty and four thousand." See also Rev. 5:9.

In the Millennium there will be more songs to sing and correspondingly more things to sing about.

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Rev. 14:4 These are they which were not defiled with women, for they are virgins

In the D&C, the Prophet explains that these 144,000 are high priests. (D&C 77:11) There are not too many high priests in the church who are virgins in the sense that they have never engaged in sexual activity. What does this mean?

"They are virgins in having refrained from entering into any unlawful sexual intercourse. They are also virgins in having remained true to Christ as their Bridegroom (Rev. 19:7; 21:9; see also Jer. 2:1-4)-in having refrained from entering into spiritual adultery (Ezek. 16; Hosea 1-3). The Lord has often referred to his true people as a virgin (2 Kgs. 19:21; Jer. 18:13; Lam. 2:13; Amos 5:2; 2 Cor. 11:2). These 'virgins' are contrasted with the wicked who worship the beast in Rev. 13:1Rev. 13 and who join in consort with the 'mother of harlots' that is Babylon (17:5)." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 181.)

Rev. 14:4 These were redeemed from among men, being the firstfruits

John speaks of this group as having already been redeemed, as "the firstfruits" of God and the Lamb. This means that they are already resurrected for "the resurrection of the dead is the redemption of the soul" (D&C 88:16). Furthermore, those who are raised to a celestial resurrection in the morning of the first resurrection are called "the first fruits, they who shall descend with him first" (D&C 88:98). "These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. These are they who have part in the first resurrection... These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all." (D&C 76: 63-66) They are made like unto their Maker, "And he makes them equal in power, and in might, and in dominion" (D&C 76:95)

The Doctrine and Covenants also expounds on these who have been redeemed from among men.

And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever.

In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old;

Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him;

And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever. (D&C 133:52-56)

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Rev. 14:6 I saw another angel flying the mist of heaven, having the everlasting gospel

Gerald N. Lund

The basic structure of the [John's] vision is chronological...Not everything fits quite so neatly into this chronological line, however. For example, the war in heaven, which took place before the earth was formed, is shown among the events of the seventh seal. (See Rev. 12:7-9.) Also among the events of the seventh seal is a passage that Latter-day Saints have interpreted to refer to the restoration of the gospel, which actually took place in the sixth seal. (See Rev. 14:6-7.) How do we explain these seeming anachronisms?

As one studies the book, it becomes clear that there are places in the chronological flow where the Lord pauses to teach us important information before moving on. A teacher may do this as he moves through a lecture, pausing in his logical development to say, "Now, before we go further, I need to make sure you understand something." Such teaching interludes seem to apply to John's vision. ("Seeing the Book of Revelation As a Book of Revelation," Ensign, Dec. 1987, 52)

Gordon B. Hinckley

That angel has come. His name is Moroni. His is a voice speaking from the dust, bringing another witness of the living reality of the Lord Jesus Christ.

We have not as yet carried the gospel to every nation, kindred, tongue, and people. But we have made great strides. We have gone wherever we are permitted to go. God is at the helm and doors will be opened by His power according to His divine will. Of that I am confident. Of that I am certain.

I cannot understand those of small vision, who regard this work as limited and provincial. They have no expanding view of it. As certainly as there is an Almighty Father in Heaven, as surely as there is His Son, our Divine Redeemer, so certainly is this work destined to reach out to people everywhere. ("Stay the Course-Keep the Faith," Ensign, Nov. 1995, 70-71)

Mark E. Petersen

Moroni fulfilled two biblical prophecies in coming to Joseph Smith: the fourteenth chapter of Revelation and the twenty-ninth chapter of Isaiah. He did come to earth as an angel. He did deliver to Joseph Smith the golden record which had been prepared under the direction of Almighty God. It is a new witness for the Lord Jesus Christ; it declares, as does the Bible, that Jesus of Nazareth indeed is the Son of God, our Savior and Redeemer. That book is available to all mankind. A million copies are published each year, in more than a score of languages.

So, again, we testify that the Book of Mormon is true. It is the word of Almighty God, restored in this day by angelic ministry and by the direction of God himself. We testify that Moroni came as an angel on September 21, 1823, revealing his ancient record and that he did so as a servant of Jesus Christ. ("The Angel Moroni Came!" Ensign, Nov. 1983, 31)

Howard W. Hunter

We testify to all the world that heavenly ministers have already appeared in our age, bringing authority from heaven and restoring truths lost through corrupted teachings and practices. God has spoken anew and continues to provide guidance for all his children through a living prophet today. We declare that he, as promised, is with his servants always and directs the affairs of his Church throughout the world. As in times past, revelation directs missionary labors, the building of temples, the calling

of priesthood officers, and warns against the evils of society that may deny salvation to our Father's children. ("No Man Shall Add to or Take Away," Ensign, May 1981, 65)

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Rev. 14:7 worship him that made heaven, and earth, and the sea

LeGrand Richards

Now John did not only see that the angel would bring the everlasting gospel, but he would call men back to the worship of the true and the living God "that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:7.) And if you will just stop to think, at the time that Joseph Smith had that marvelous vision of the Father and the Son, he saw that they were two glorified personages, that they were not three in one, without body, parts, or passions. There wasn't a church in the world at that time, so far as we know, that was worshiping the true and the living God; so when the angel was to come with the everlasting gospel, he was also to bring men back to the worship of the true and living God who made the heavens and the earth, and the sea, and the fountains of waters.

In fact, at that time the whole Christian world believed in a God without body, parts, or passions. That means he had no eyes; he couldn't see. He had no ears; he couldn't hear. He had no voice; he couldn't speak. How could they believe in such a god as that? ("He Has Sent His Messenger to Prepare the Way," Ensign, July 1973, 78)

Joseph Fielding Smith

Beginning with the restoration of the gospel in this dispensation, men once again would be called upon to worship and serve their Creator rather than the false concepts of Deity that prevail in the world. ("The Most Important Knowledge," Ensign, May 1971, 3)

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Rev. 14:9-11 If any man worship the beast... he shall be tormented with fire and brimstone in the presence of the holy angels

Nowhere else do we read that the wicked are punished in the presence of the holy angels. How this will be fulfilled may elude us, but the symbolism does not. How many prophets and righteous men have suffered public execution? How many saints

have been burned at the stake or publicly flogged? How many prophets have been stoned in view of the consenting crowd?

How can justice be just unless the wicked similarly suffer a public punishment? The wicked looked on as the prophets were persecuted, so the angels will watch as the wicked are punished. Such is the justice of God. Here, indeed, "is the patience of the saints." (v. 12)

Bruce R. McConkie

Babylon shall fall after the gospel has been restored, and those in Babylon shall suffer the fires of eternal torment, the burning anguish of cloudy and seared consciences, in that hell which is prepared for the wicked. Why? Their fate befalls them because they worshipped-not the Father, in the name of the Son, by the power of the Spirit-but the beast and his image. They sacrificed at evil altars. Theirs was a worldly way of life. They did not overcome the world, and put off the natural man, and become saints through the atonement of Christ the Lord. They dwelt in Babylon in the day of her fall, in the day when the sword of vengeance fell upon her.

When will Babylon fall? We have already set forth that which is known about the seven last plagues and shown that they will take place in the beginning of the seventh thousand years. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 436.)

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Rev. 14:12 Here is the patience of the saints

One Sunday School teacher felt as if her contribution was neither useful or appreciated. The following response was printed in the 1921 Improvement Era:

"You say you have put a lot into the Church and got so little out of it? Well, it is on this point that you have made a great mistake, like many others who have been placed in the same position as yourself. To work for reward is a good principle in this life; it is an incentive to do those things that in ordinary circumstances would be burdensome. But the reward which we receive at the hands of men is only superficial; only lasts for a certain time. In this life, men receive their good things, and 'they preach for hire, divine for money, and judge for reward,' and they stand at the street-corners

to be seen of men. Verily, they have their reward. The path of duty is the path of safety, but sometimes the path is very hard and irksome.

"...The rewards of men are seen, but the reward that comes from God is sometimes unseen to us, here in the flesh. We have to run the race with patience. The race is not to the swift but to those who endure to the end. Here is the patience of the Saints made manifest. We should not get impatient if we do not see the immediate fruits of our efforts, for Paul may plant, Apollos may water, but it is God that gives the increase. And now, Sister Garratt, take my advice; keep to your Sabbath School class, and teach the children the plain truths of the Gospel of Jesus Christ, and in future years they will rise up and call you blessed. And if you are faithful, your reward will be given you." (The Reward Though Unseen Is Sure by George Henry Norman, Improvement Era, 1921, Vol. Xxv. November, 1921 No. 1)

Wilford Woodruff

(The context of this quote is that the saints had suffered persecution related to their practice of polygamy.) We have felt great satisfaction in witnessing the dignity and courage which the Saints have exhibited through the trials of the past three years. Their conduct has been admirable. They have displayed great qualities. The forbearance, patience and fortitude which they have exhibited are proofs that God has been with them. Outrages which would have goaded any other people into acts of violence have been of frequent occurrence. In other communities men and women would be desperate under such treatment. But the Lord has given His people power to control themselves and peace has been maintained. Riots and bloodshed have been avoided, and even under strong provocation, when blood was shed, the community restrained itself. Prejudice may prevent our nation and its rulers from acknowledging, at the present, how noble the demeanor of the people has been under these trying circumstances, and with the strong provocations which they have had to indulge in outbreaks; yet the time will come when all this will receive its proper recognition and due credit will be accorded the Latter-day Saints for their magnanimity and self-control throughout this entire persecution. (October 10, 1887, James R. Clark, comp., Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints, 6 vols. (Salt Lake City: Bookcraft, 1965-75), 3: 137.)

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Rev. 14:13 Blessed are the dead which die in the Lord

Heber C. Kimball

Death is merely a sleep to the body, and all the fear I have concerning it... arises from my traditions. I was taught in my youth that after death I had to go directly into the bowels of hell, and go down, down, down, because there is no bottom to it. I am not troubled about any such thing as that, for I never expect to see any worse hell than I have seen in this world. And those who do not the works of righteousness, and are not worthy to be gathered with the spirits of the Saints, [who] will go into precisely such society in the world of spirits, as they are now in. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 3: 161.)

Spencer W. Kimball

If we say that early death is a calamity, disaster, or tragedy, would it not be saying that mortality is preferable to earlier entrance into the spirit world and to eventual salvation and exaltation? If mortality be the perfect state, then death would be a frustration, but the gospel teaches us there is no tragedy in death, but only in sin. "... blessed are the dead that die in the Lord. . . ." (D&C 63:49.)

We know so little. Our judgment is so limited. We judge the Lord's ways from our own narrow view. (Faith Precedes the Miracle [Salt Lake City: Deseret Book Co., 1972], 101.)

Russell M. Nelson

Death is part of life. It is an essential element of God's plan of progression and happiness for his beloved sons and daughters. Death is the gateway to immortality and eternal life. (The Gateway We Call Death [Salt Lake City: Deseret Book Co., 1995], 21.)

Brigham Young

Blessed are those who have received the Priesthood of the Son of God, and have honored it in their lives. Those who have honored their calling and Priesthood to the end die in the Lord, and their works do follow them. Our brother (speaking at the funeral of a brother Daniel Spencer) has lived faithful during his life, and has gone to his rest. We do not mourn as others do. We can truly say that we have a hope-a knowledge. The way of life and salvation has been revealed to us, giving us knowledge of the present and future. We rejoice. Shall we rejoice that we have the

opportunity of paying the last respects due to this lifeless clay, which a few days ago was alive and active, full of spirit, attending the High Council, giving decisions full of knowledge? Yes, we will rejoice. It is a matter of rejoicing more than the day of his birth. It is true it is grievous to part with our friends. We are creatures of passion, of sympathy, of love, and it is painful for us to part with our friends. We would keep them in the mortal house, though they should suffer pain. Are we not selfish in this? Should we not rather rejoice at the departure of those whose lives have been devoted to doing good, to a good old age? (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 13: 75 - 76.)

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Rev. 14:14-20 the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles

Orson Pratt

You see then from this what is to follow the coming of that Angel with the Gospel. The one representing the Son of man is to thrust in his sickle and reap the earth, then the Angels are sent forth to thrust in their sickles and also to reap. These Angels are to gather the clusters of the vine of the earth into one place that they may be punished and the judgment which will overtake them who are thus gathered together will be so severe as to cause the blood that is shed to reach to the horses' bridles. That is called the winepress of the Lord. Would you like to know where that spot is, and why the people are gathered there? The Lord will suffer three unclean spirits, John tells us in another place, to go forth about that time, spirits of devils working miracles, and they shall gather together the kings and great men of the earth and their armies to a place called in the Hebrew tongue Armageddon, the Lord calls it a great wine press. Where is this Armageddon? It is a little east of the old city of Jerusalem.

In order to show you that that is the wine press where the Lord will pour out these judgments, let me call your attention to the third chapter of the prophecies of Joel, where this same thing is alluded to, the valley of Jehoshaphat mentioned by Joel, and the valley of Armageddon spoken of by John, being very near together, in the same neighborhood. Joel says-

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land. (Joel 3:1-2)

In the 9th verse he says-

Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up;

Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. (Joel 3:9-11)

The Lord will come with all his Saints in the clouds of heaven just about the time this army gets into the valley of Jehoshaphat.

Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. (Joel 3:12)

"Put ye in the sickle, for the harvest is ripe"-the same harvest mentioned in the 14th chapter of John.

Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. (Joel 3:13-14)

(Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 15: 337.)

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Revelation 15

Introduction

John's attention is drawn back to the heavenly scene. The scene is the same as he described in chapters 4 and 5 wherein he saw the elders, beasts, angels, throne and temple of God. Chapter 15 is a description of heavenly scenes, not earthly events. The distinction between the heavenly and the earthly is an important element of a correct interpretation of Revelation.

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Rev 15:1 the seven last plagues

Chapters 8 through 13 catalogue seven plagues as pronounced by seven angels sounding seven trumpets. The "seven last plagues" are very similar to the seven first plagues. Both sets of plagues are similar to the plagues of Egypt. A comparative table is given in the commentary for chapters 8, 9, and 16. Whether the seven last plagues are distinguished from the first because they involve different continents, peoples, or are different only in time is not clear. What is clear is that the judgments will come from the Lord. They will be recognized as judgments from God. And that the pattern of plagues established with the fulfillment of chapters 8-13 will be repeated again with the "seven last plagues."

"The number seven, for example, which represents wholeness or perfection in Greek, occurs 52 times in Revelation; everything in Revelation seems to be done in sevens-seven seals (chapters 5-8), seven significant signs (chapters 12-14); and seven last plagues (chapters 15-16)." (Robert L. Millet, *Selected Writings of Robert L. Millet: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 2000], 88.)

Bruce R. McConkie

We have already shown that the seven last plagues shall be poured out after the opening of the seventh seal, and thus in the beginning of the seventh thousand years. It is then that Armageddon shall be fought; it is then that Jerusalem shall again reap the fate that once was hers; it is then that the abomination that maketh desolate shall utterly destroy the wicked within her walls. All this, of course, will come after Judah returns, after the Jerusalem temple is built, after the Jews have begun to believe in their true Messiah. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 417.)

Rev 15:1-2 in heaven... I saw as it were a sea of glass mingled with fire

The angels do not reside on a planet like this earth;

But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.

The place where God resides is a great Urim and Thummim.

This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. (D&C 130:6-9)

"God's residence is a great Urim and Thummim, which John described as a sea of glass mingled with fire. (D&C 130:8; Rev. 15:2.) In that residence, truth-'knowledge of things as they are, and as they were, and as they are to come'-is eternally present before God. (D&C 103:7; D&C 93:24.)" (William J. Bohn, "Three Other New Testament Temples," Ensign, July 1991, 24)

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Rev 15:3 they sing the song of Moses the servant of God, and the song of the Lamb

What is this song of Moses? Why not sing the song of Noah, the song of Enoch, or the song of Abraham? Why the song of Moses?

Again, it is to remind the reader that the apocalyptic plagues are a repetition of the plagues on Egypt. Even in the scriptures history repeats itself. The destruction of Egypt in Moses' day is a type for the destruction of Babylon. God's demonstration of power before Pharaoh is a type for his demonstration of divine power over the beast and his minions. Moses ministry, in delivering the children of Israel from a formidable enemy, is a type for the Savior's mission at His Second Coming. Then will the scripture be fulfilled which states, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me (Moses); him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22; Deut 18:15-20)

The mortal mission of Moses parallels the Second Advent of the Lamb. The song of Moses and the song of the Lamb may have different words and music but the harmonies are the same. As in the day of their first deliverance, the children of Israel will finally have something to sing about.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The LORD is a man of war: the LORD is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. (Ex. 15:1-6, see also verses 7-19)

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Rev 15:4 Who shall not fear thee, O Lord, and glorify thy name?

This is the theme of the song of Moses-the greatness and power of the Lord as his judgment is revealed with a mighty hand.

Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

...The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them; by the greatness of thine arm... (Ex. 15:11-16)

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Rev 15:5 the temple of the tabernacle of the testimony

The temple of Herod, in John's day, was patterned after the temple of Solomon and the tabernacle of Moses. In the Holy of Holies, the innermost room of Solomon's temple, the testimony (i.e. the Ten Commandments and Law of Moses) was kept inside the ark of the covenant. These temple structures were symbolic of the heavenly repository of the Law of God. In John's vision, God's judgments come out of the heavenly repository by the hand of these seven angels. More literally, "the temple of the tabernacle of the testimony" means the temple which holds the meeting room which holds the covenants of God.

"The people rebelled against Moses and the Lord; consequently, they forfeited rights to the higher priesthood and its ordinances. (D&C 84:24-26; JST, Ex. 34:1-2; JST, Deut. 10:1-2.) In consequence, the tabernacle was then adapted for use in the ordinances administered by the lesser priesthood but the symbolism of the tabernacle and the way the prophet used it remained essentially the same.

"Most commonly called the 'Tabernacle of the Congregation,' the textual meaning is the 'tent of meeting' or 'the place appointed to meet with the Lord'-the place of revelation. (Num. 7:89; Ex. 29:44; Num. 11:16; Deut. 31:14.) The scriptures also refer to the edifice as the 'tabernacle of the Lord' or 'dwelling place of the Lord' (Num. 16:9), and the tent or tabernacle of the testimony or witness, referring to the tables of stone containing Israel's law. (Ex. 38:21; Num. 9:15; Num. 17:7-8; Num. 18:2; Acts 7:44; Rev. 15:5.)" (Edward J. Brandt, "The Tabernacle of Ancient Israel," Ensign, Nov. 1973, 36, 38)

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Rev 15:6-8 the seven angels... clothed in pure and white linen... girded with golden girdles

"God designates seven angels to enforce the judgment. Again the symbolism is important. All heaven combines in this great moment to see that God's will is fully executed. The ministers of justice are angels of high rank, as suggested by the golden girdles they wear like that of the Son of Man (see 1:13). One of the living creatures hands each of the angels of doom a vial, or bowl (Greek phial), filled with God's wrath. At the sametime John sees God's glory and power fill the heavenly temple, 'and no man was able to enter into the temple, till the seven plagues of the seven angels were

fulfilled' (v. 8, KJV). Thus, John depicts the ominous moment. No one can enter the temple. No blood of expiation can be sprinkled as the High Priest had done on the Day of Atonement to bring renewal of the covenant of peace and mercy between God and Israel. No one can enter and make peace until judgment has had its way." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 169.)

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Revelation 16

Introduction

The Seven Last Plagues parallel the plagues already listed earlier in Revelation. They are also similar to the plagues on Egypt in Moses' day. Scholars may argue whether the plagues of chapters 8-13 are the same as those in chapter 16. The scriptural title of "the seven last plagues" (Rev. 15:1) would suggest that they occur in the seventh seal subsequent to the plagues listed in chapters 8-13.

See "The Seven Last Plagues" table below:

The Seven Last Plagues

	Seven angels sound seven trumpets (Rev. 8-13)	The seven last plagues (Rev. 15-17)	Ten Plagues upon Pharaoh and Egypt (Ex. 7-12)
1	Hail and fire mingled with blood destroys 1/3 of trees and green grass	A noisome and grievous sore upon the men which had the mark of the beast	Plague 7: The Lord sent thunder and hail, and the fire ran along upon the ground. Plague 6: Boils upon man and beast
2	Third part of sea became blood, killing 1/3 of sealife, destroying 1/3 of ships	The sea became as the blood of a dead man: and every living soul died in the sea	Plague 1: All the waters in the river were turned to blood, And the fish died; and the river stank
3	Third part of rivers and fountains of waters became bitter (wormwood). Many men die.	The rivers and fountains of waters became blood	Plague 1: All the waters in the river were turned to blood, And the fish died; and the river stank
4	Night and day darkened by 1/3 of sun, 1/3 of moon, and 1/3 of stars being darkened	The sun scorched men with fire. And men blasphemed the name of God	Plague 9: There was a thick darkness in all the land for three days
5	Smoke from bottomless pit releases locusts which torment men for 5 months with the sting of their tails	The beast and his followers gnawed their tongues for pain, And blasphemed because of their pains and their sores	Plague 8: east wind brings locusts which destroy fruit and herbs Plague 6: Boils upon man and beast
6	Euphrates River: Four destroying angels released to slay 1/3 of men. Army of 200 million horsemen kill 1/3 of men.	Euphrates River: Unclean spirits from the dragon, beast, and false prophet come like a plague of frogs to the battle of Armageddon	Plague 2: Frogs came up, and covered the land of Egypt
7	Lightnings, voices, thunderings, an earthquake, and great hail destroy them which destroy the earth	Voices, thunders, lightnings, and a mighty earthquake destroys cities. Islands and mountains flee. Great hail from heaven.	Plague 7: The Lord sent thunder and hail, and the fire ran along upon the ground. Plague 10: Firstborn of man and beast die

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Rev. 16:2 the first...pout out his vial upon the earth

Each angel pours out his destruction on something different. The first is poured out upon the earth; the second upon the sea; the third upon the rivers and fountains;

the fourth upon the sun; the fifth upon the "seat of the beast"; the sixth upon the river Euphrates; and the seventh into the air. The plagues will be so diverse and widespread that very little of God's creation will be able to avoid all of these plagues.

For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?

The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;

For the indignation of the Lord is kindled against their abominations and all their wicked works.

Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire. (D&C 97:22-26)

Orson Pratt

We are living in this Territory, comparatively at peace, but unless the Latter-day Saints live according to the light which God has revealed to them, they cannot escape. If God sends judgments upon the nations, he will send them upon us... If he visits the inhabitants of the earth with pestilence and blood, he will visit us in a similar manner unless we keep his commandments. If the inhabitants of the earth who know not God are to perish because of their wickedness, how much more will he visit those who have greater light and knowledge if they will not keep his commandments? The Lord sent forth the destroyer in ancient times to lay waste the firstborn of the Egyptians, pointing out the means by which his people might escape, and those who failed to do as they were commanded had no promise of being preserved; so in these days when judgments come, they will begin among his Saints, and those who have not attended to the word of wisdom and the laws of life that he has pointed out and have no claim to mercy and favor. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 15: 341.)

Rev. 16:2 there fell a noisome and grievous sore upon the men which had the mark of the beast

Noisome means noxious.

"The first plague, which is directed at the wicked, is of 'disgusting and virulent sores,' according to the Jerusalem Bible. This plague parallels the sixth plague that fell on the Egyptians in the time of Moses (Ex. 9:8-12). The contents of this bowl are poured out on the earth itself, and the affliction falls on those who dwell on the earth. The wicked have earlier worn the mark of the beast; now they will wear the mark of the wrath of God." (Donald W. Parry and Jay A. Parry, Understanding the Signs of the Times [Salt Lake City: Deseret Book Co., 1999], 339.)

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Rev. 16:3 the sea... became as the blood of a dead man

"The Lord declared that in the last days He has 'cursed the waters' by the mouth of John. Several passages in the book of Revelation tell us how and why the waters are cursed in our day. For example, speaking of the destruction preceding the Second Coming, John wrote concerning a great mountain burning with fire, which will be cast into the sea. As a result, a 'third part of the sea [will become] blood,' and 'the third part of the creatures ... in the sea' will die, and 'the third part of the ships' will be destroyed (Rev. 8:8-9).

"Next, John saw a great burning star fall upon the third part of the rivers and fountains of waters. The waters will therefore be 'made bitter,' which will cause the deaths of many men (see Rev. 8:10-11).

"Later, John describes the sea becoming 'as the blood of a dead man' (dark and clotted), this time causing the death of every living thing in the sea. The angel tells John that this curse will come because men have shed the blood of Saints and prophets (see Rev. 16:3-6).

"In John's vision of the two prophets who will minister and be slain in Jerusalem in the last days, he saw that they would have power to shut heaven so that it would not rain. In addition, John said the two prophets will have power to turn waters to blood and to smite the earth with plagues (see Rev. 11:6).

"Finally, John saw a connection between the waters and the great and abominable church, saying: 'I will shew unto thee the judgment of the great whore that

sitteth upon many waters: ... The waters which thou [seest], where the whore sitteth, are peoples, and multitudes, and nations, and tongues' (Rev. 17:1, 15). In this passage, the waters appear to be figurative, rather than literal, but the resulting spiritual plague upon the world is equally real." (Jonn D. Claybaugh, "As Flaming Fire and a Ministering Angel," Ensign, Oct. 1999, 59)

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Rev. 16:6 they have shed the blood of saints and prophets, and thou hast given them blood to drink

Wilford Woodruff

I have the consolation of believing, that the innocent blood of the Saints, which has dyed the American soil for the truth's sake, will cry in the ears of the Lord of Sabaoth, until the abettors and perpetrators of such horrid tragedies will have to pay the price of the blood of those righteous men whom they have martyred.

Should any of the Saints have formed an opinion that the apostles, prophets, or saints of God in the last days would not seal their testimony with their blood, I wish to mark it as an error by citing testimony upon the subject. John the Revelator, while wrapped in the visions of the Almighty, saw events that were to transpire in the last days, before the second advent of the Messiah; and in the opening of the fifth seal, he "saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and when they asked how long before the Lord would judge and avenge their blood, on those that dwelt on the earth, they were informed they must rest for a little season until their fellow-servants and brethren should be killed as they were." (Rev. 6:9-11) Again, John said, in pouring out the plagues upon the earth, 16:3, that "he poured out his phial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea: and the third angel poured out his phial upon the rivers and fountains of waters, and they became blood; and the angel said the Lord was righteous in so doing, for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

Some may say, it was in the days of Jesus Christ that this was fulfilled-but it was not so; for John lived after, and saw things that should come to pass in the future; and that in the last days the waters were to be turned into blood, because they had shed the blood of prophets and of saints, John also speaks of two other witnesses in Judea that

were to be slain; and how many other of the servants of God may be called to seal their testimony with their blood before the coming of Christ is not for me to say. (History of Joseph Smith., Latter-day Saints' Millennial Star, vol. 5 (June 1844-May 1845), No. 8. January, 1845. Vol. V. 135.)

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Rev. 16:8 power was given unto him to scorch men with fire

"The righteous are promised in 7:16 that 'neither shall the sun light on them, nor any heat,' meaning that they will not suffer from the heat of the sun. But here the wicked suffer from intense heat, perhaps from the sun. This may result from a breakdown of the ozone layer of the atmosphere, which could result from a nuclear blast and which would remove much of our protection from the sun's potentially deadly rays, or it may have a cause that we cannot yet imagine." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 206.)

Orson Pratt

Is [God] not able to cause the great centre of our system, the sun, to give forth more heat, sufficient to consume the wicked and melt the earth by its intensity? Yes, I recollect reading in one of the prophecies of Isaiah in relation to this matter. I recollect reading too in the revelations of St. John that men should be scorched with great heat. Revelation 16:8. It was to be one of the great judgments of the latter-days, as seen by that inspired man. And Isaiah in speaking on this subject, says, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold," (Isa. 30:26) etc. Suppose the heat should be increased in the same proportion that the light is increased; or, in other words, supposing that our thermometers, when standing at a hundred degrees Fahrenheit, should be increased to 700 degrees Fahrenheit, what would be the effect? A general conflagration over the whole face of the globe would be produced, thereby fulfilling the ancient as well as the modern prophecy. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 20: 11 - 14.)

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Rev. 16:12 the great river Euphrates... was dried up, that the way of the kings of the east might be prepared

Like the highway which will be "cast up in the midst of the great deep" for the prophets from the north countries to gather to Zion (D&C 133:26-32), the great river Euphrates will be dried up so that righteous kings from the east may come to Jerusalem to worship the Lord. Then again will Isaiah's prophecy be fulfilled, as they say, "Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." (Isa 2:3)

I will strengthen the house of Judah, and I will save the house of Joseph...

And they of Ephraim shall be like a mighty man...

I will hiss for them and gather them; for I have redeemed them: and they shall increase...

And he (the angel of the Lord) shall pass through the sea with affliction (with his vial of destruction), and shall smite the waves in the sea and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.

And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord. (Zech. 10:6-12, see also Isa. 11:15-16)

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Rev. 16:14-16 The Battle of Armageddon

A. Armies gathered to the valley for battle

Megiddo is about 50 miles north, north-east of Jerusalem. The term Armageddon comes from the phrase har Megiddo meaning the mount of Meggido. While the saints and Jews are gathered to Zion and Jerusalem, Satan will gather his forces to the adjacent valley of Megiddo. The scriptures seem to prophecy of two main locations for this conflict-the valley of Megiddo and the city of Jerusalem. It would seem that the object of the multi-national armies gathered to the valley is to destroy the holy city (Zech. 14:2).

The size of this force will be intimidating, their numbers are described as "more than the grasshoppers, and are innumerable" (Jer. 46:23). Joel was most descriptive about the gathering of these great armies.

For, behold, in those day, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations... (Joel 3:1-2)

Tradition has it that the valley of Jehoshaphat is the valley between the Mount of Olives and Jerusalem, not the valley of Megiddo. However, the location of the valley of Jehoshaphat "is not mentioned in the Bible or Josephus, but is first encountered in the middle of the fourth century. Both Moslems and Jews believe that the last judgment is to take place there." (Dictionary of the Bible, William Smith, "Jehoshaphat, valley of") Most LDS commentators have accepted this tradition. However, as with most 4th century traditions, this one should be abandoned. The scriptures would suggest that the valley of Jehoshaphat and the valley of Megiddo are indeed the same. See how well Joel correlates with Revelation in this regard.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. (Joel 3:9-14)

B. Enemies of Israel to be destroyed

The scriptures are consistent in describing those nations who will be judged, Jehoshaphat means literally, Jehovah judges (Joseph Fielding McConkie, Gospel Symbolism [Salt Lake City: Bookcraft, 1999], 176.) The judgment will come as a destruction on the nations which surround Israel. Those who have plagued the Israelites for millennia will now be recompensed. Nearly all the Old Testament prophets spoke of this judgment.

Zechariah

Open thy doors, O Lebanon, that the fire may devour thy cedars.

Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. (Zech. 11:1-3)

Zephanaiah

For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks.

And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.

Ye Ethiopians also, ye shall be slain by my sword.

And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. (Zeph. 2:4-13)

Jeremiah

For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries...

... for I will make a full end of all the nations whither I have driven thee. (Jer. 46:10, 28)

Jeremiah lists the nations which are to be destroyed: Egypt, the Philistines including Gaza, Tyre and Sidon, Moab, the Ammonites, Damascus, Kedar (Arabia) and Hazor, Elam, and Babylon. See Jer. 46-51.

Isaiah

The Lord of hosts hath sworn, saying...

That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders (Isa. 14:25-26, see also Isa. 15-19; 31:8-9; 33:1-12)

Ezekiel

See Ezek. 25-32.

C. Confusion among the opposing armies brings destruction upon themselves

Those times when the Lord fought the battles of ancient Israel, he often confused the opposing armies. Gideon's battle against the Midianites is one example. The Lord needed only 300 men to set separate fires and simultaneously blow their trumpets. Then, the whole host of the Midianites, numbered "as grasshoppers for multitude" (Judges 6:5), began fighting amongst themselves.

And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled... (Judges 7:22)

Similarly, Armageddon will be a battle of confusion for the great army assembled against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. (Zech. 12:3-4)

The term Joel uses, valley of Jehoshaphat, makes reference to a similar battle during the reign of this king of Judah. The battle of Jehoshaphat is a type for Armageddon.

And [Jahaziel the prophet] said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.

And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD...

¶ And they rose early in the morning, and went forth into the wilderness of Tekoa...

¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another (the allied armies began to fight against each other).

And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious

jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. (2 Chron. 20:14-25)

"Most critics have suggested that 'the valley of Jehoshaphat' derived its name from the expectation that the future judgment would resemble in character the victory which God had given to Jehoshaphat." (Edersheim, Alfred, Old Testament Bible History, chapter 6, note 22)

D. Divine cavalry led by the Lord destroys the host

Artistic Representations of the Second Coming don't show Christ coming on horseback. However, for the battle of the great God Almighty, He comes in regal red, on a white horse, leading the greatest cavalry charge imaginable.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (Rev. 19:11-14)

And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. (Rev. 9:16-19)

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. (Rev. 19:15-20)

E. Battle of Gog and Magog is not the same battle as Armageddon

For years, commentators have equated the Battle of Gog and Magog with the Battle of Armageddon. The chronology of Ezekiel and D&C 29 might suggest that Gog and Magog occurs prior to the Millennium. However, the Prophet Joseph clearly teaches that the Battle of Gog and Magog comes later, declaring, "The battle of Gog and Magog will be after the millennium." (History of The Church of Jesus Christ of Latter-day Saints, 5: 298.) The book of Revelation also suggests these are different battles, Armageddon coming first (Rev. 16:12-16), and Gog and Magog coming later (Rev. 20:7-9).

The Battle of Gog and Magog is described in detail in Ezekiel chapters 38-39. Ezekiel 40 begins his elaborate description of the Millennial temple. If one assumes a chronological relationship between chapters 39 and 40, then Gog and Magog would seem to precede the Millennium. However, these are separate visions. Ezekiel 40:1-2 declares that the temple vision was in "the five and twentieth year" of the Jewish captivity. It is a separate vision with a different subject matter and a different timeline than the content of the preceding chapters.

Truly, there are many similarities between Armageddon and Gog and Magog. In each, nations will come against Israel from the north. In each, destruction rains from

heaven with "great hailstones, fire, and brimstone." (Ezek. 38:22) In each, the fowl and beasts are assembled to eat the flesh and drink the blood of the mighty. However, the battles will be separate. Gog will come against Israel in a day when they have dwelt safely in Israel-a safety enjoyed during the Millennium, "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?" (Ezek. 38:14) The Battle of Gog and Magog will be a case of history repeating itself.

Joseph Smith

The battle of Gog and Magog will be after the millennium. (History of The Church of Jesus Christ of Latter-day Saints, 5: 298.)

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Rev. 16:18 there was a great earthquake, such as was not since men were upon the earth

This earthquake must be more destructive than the earthquake in the Americas at the time of Christ's crucifixion-an earthquake which buried some cities, covered up others, and changed the whole face of the land (3 Ne. 8:6-19). There have been some great earthquakes in recent history. They have brought unbelievable destruction and death. Apparently, a greater still awaits.

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Rev. 16:19-21 the great city was divided into three parts, and the cities of the nations fell

"The earthquake causes the fall of the cities of the nations: 'The great city was divided into three parts' (v. 19, KJV). The focus appears to be on Babylon, divided into thirds, symbolic of the fullness of the divine wrath that strikes her to her destruction. Men have long stood in fear of the power of the earthquake. Here the force of God rocks the lands, and entire civilizations fall at the blow. Babylon herself comes down, her division becoming a mortal wound." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 182.)

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That is to say, Babylon shall fall during the battle of Armageddon. She shall fall in the very hour when the Lord returns. She shall fall when the vineyard is burned and every corruptible thing is consumed. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 436.)

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Rev. 16:20 every island fled away

"Thus the islands are to be moved out of their places; and as it is the time of restoration, they will in all probability return and join themselves to the main continent from whence they came. Isaiah speaking of the lands of Zion, and Jerusalem, that is, the Eastern, and Western continent, says: 'Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.'-Isa. 62:4. Now according to the above, the islands and continents will be brought together, the mountains thrown down, and the great waters rolled back to the place where they were at the beginning." (The Millennium., Times and Seasons, vol. 3 (November 1841-October 1842), Vol. 3 No. 6 January 15, 1842 674.)

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Rev. 16:21 there fell upon men a great hail out of heaven, every stone about the weight of a talent

"Associated with the seventh bowl, John sees one last plague of tremendous proportions. As was the earthquake, this one is not directed at the cities and nations under the power of spiritual Babylon. The new threat is directed at the people who inhabit those cities: 'There fell upon men a great hail out of heaven, every stone about the weight of a talent' (v. 21, KJV). From the days Moses brought this plague upon Egypt, hail has served as both the symbol and reality of God's judgment upon hardened mankind (see, e.g., Ex. 9:18-26; Ps. 78:47; 105:32; Josh. 10:11).

"Here the weight of each stone is between 60 to 80 pounds. Through this symbol, John describes the pounding power that will bring all men to their knees. But it will not bring penitence. Once again John notes how hardened these men have become who can only curse God and wish to die and who never for a second consider

repentance. Little wonder that the angels declared that God's judgments against the wicked were entirely true and just." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 182.)

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Revelation 17

Rev. 17:1-7 I will shew unto thee the judgment of the great whore

"In 1 Nephi 13-14, the prophet Nephi relates a vision in which he saw the future of the world and its kingdoms as it related to his posterity. Nephi's vision is the type of revelation known in biblical literature as apocalyptic, a type represented in the New Testament most fully by the Revelation of John. The two revelations have more in common, though, than apocalyptic form, for they both deal in part with an often misunderstood concept, the great and abominable church of the devil. The visions together give us prophetic information about the matter.

"...the term great and abominable church means an immense assembly or association of people bound together by their loyalty to that which God hates. Most likely, this 'church' is involved specifically in sexual immorality, idolatry (that is, false worship), or both. While the book of Revelation does not use the exact phrase 'great and abominable church,' both John and Nephi use a number of similar phrases to describe it. They call it the 'Mother of Harlots, and Abominations,' 'mother of abominations,' and 'the whore that sitteth upon many waters.' (Rev. 17:1, 5; 1 Ne. 14:10-11.)

"The major characteristics of the great and abominable church described in 1 Nephi may be listed as follows:

1. It persecutes, tortures, and slays the Saints of God. (See 1 Ne. 13:5.)
2. It seeks wealth and luxury. (See 1 Ne. 13:7-8.)
3. It is characterized by sexual immorality. (See 1 Ne. 13:7.)
4. It has excised plain and precious things from the scriptures. (See 1 Ne. 13:26-29.)

5. It has dominion over all the earth, among all nations, kindreds, tongues, and people. (See 1 Ne. 14:11.)

6. Its fate is to be consumed by a world war, when the nations it incites against the Saints war among themselves until the great and abominable church itself is destroyed. (See 1 Ne. 22:13-14.)

"Another symbol used in the book of Revelation to represent the great and abominable church, as well as worldliness and wickedness in general, is Babylon. Five of the six characteristics identified in 1 Nephi are also attributed to Babylon in the book of Revelation:

1. Babylon is drunk with the blood of the Saints, the martyrs of Jesus, and the prophets. (See Rev. 17:6; Rev. 18:24.)

2. She is known for her enjoyment of great wealth and luxury. (See Rev. 17:4; Rev. 18:3, 11-16.)

3. She is characterized by wanton sexual immorality. (See Rev. 17:1-2, 5.)

4. She has dominion over all nations. (See Rev. 17:15, 18; Rev. 18:3, 23-24.)

5. Her fate is to be consumed by the very kings who, because of her deceptions, have made war on the Lamb. (See Rev. 17:14-16; Rev. 18:23.)

"The one characteristic not common to both prophetic descriptions is Nephi's statement that the great and abominable church has held back important parts of the canon of scripture. This omission in Revelation is not surprising since John's record is one of the scriptures Nephi says was tampered with. (See 1 Ne. 14:23-24.)

"In noting the characteristics of Babylon, we should be careful to distinguish between her and the beast in Revelation 17. They do not represent the same things, though the beast supports the great and abominable church. (See Rev. 17:3, 7.) The beast, for instance, is entirely missing in Nephi's description of the great and abominable church.

"Babylon, the 'woman ... arrayed in purple and scarlet' described in Revelation 17-18, is specifically the Satanic counterpart of the virtuous woman in chapter 12 who symbolizes the church of Jesus Christ that was forced into the wilderness (see JST Rev. 12:6)-that is, which became inaccessible to human beings. Symbolizing the counterfeit church as an immoral woman underscores the nature of her evil: she is physically and

spiritually unfaithful, representing both sexual immorality and idolatry, the twin abominations of the Old Testament. Thus, she is the 'mother of abominations.'

"It appears in Revelation that while the symbol of the unvirtuous woman represents false religion, the beasts, the image of the beast, and its horns represent other aspects of the devil's kingdom. The 'Mother of Harlots' cannot represent kingdoms or governments-the beast and its horns do that (see Rev. 17:12; also JST Rev. 13:1)-but she can represent the false beliefs and ideologies that often capture and motivate governments. The same evil genius, Satan the old dragon, is behind both, but the beast and the harlot symbolize separate entities with separate functions in the evil empire.

"When the civil governments (the kings of the earth) commit fornication with the false religion-that is, when church and state are joined together-then the wine of their fornication makes all the world drunk, and her sins and plagues reach unto heaven. (See Rev. 17:2; Rev. 18:3-5.) The immorality and idolatry of the great and abominable church, together with the power of the civil states, dominate the economy and the lifestyles of all nations and destroy the spiritual equilibrium and discernment of human beings." (Stephen E. Robinson, "Warring against the Saints of God," Ensign, Jan 1988, 34-36)

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Rev. 17:5 MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS

Bruce R. McConkie

What a name this is for a church-no, not a church, but rather a particular church-the church of the devil. Names among the Hebrews bore witness of the chief characteristics of those upon whose heads they were placed. This church-glorifying the mysterious and unknown; aping the conduct of those in the great city of Nebuchadnezzar; herself a harlot and also the mother of other apostate churches-this church was the mother of the abominations of the earth. Her theology and her practices fostered sin and encouraged men to walk in a Babylonish path without fear of divine retribution. "Come unto me," she proclaimed, "and for your money you shall be forgiven of your sins." (Morm. 8:32.) Wars were fought at her command and converts were made, not by the sweet voice of persuasion, not by inspired preaching, but by the edge of the sword and the point of the spear. Inquisitions took the lives of

her heretics, and religion became an arm of the state so that sovereign lords could enforce religious rites and force men to believe approved doctrines. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 438.)

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Rev. 17:7, 16 the woman, and... the beast that carrieth her

The woman and the beast are not the same thing. This verse shows that the woman is supported by the beast. The harlot represents false religion; the beast represents Satan's control of earthly kingdoms. Stephen E. Robinson explains:

"It appears in Revelation that while the symbol of the unvirtuous woman represents false religion, the beasts, the image of the beast, and its horns represent other aspects of the devil's kingdom. The 'Mother of Harlots' cannot represent kingdoms or governments-the beast and its horns do that (see Rev. 17:12; also JST Rev. 13:1)-but she can represent the false beliefs and ideologies that often capture and motivate governments. The same evil genius, Satan the old dragon, is behind both, but the beast and the harlot symbolize separate entities with separate functions in the evil empire." (Stephen E. Robinson, "Warring against the Saints of God," Ensign, Jan 1988, 34-36)

This beauty and the beast story does not have a happy ending. For Millennia, the beast was happy to be the vehicle by which the harlot expanded her dominion. For generations, the beast was her support and protection. However, in Satan's divided kingdom, this relationship will not continue. Finally, the kings of the beast will destroy the whore. "Behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished." (Mormon 4:5) "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." (v. 16)

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Rev. 17:8 the beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition

Satan's kingdom "was and is not," meaning it persecuted the saints until the time that the archangel Michael casts it into "the bottomless pit" for 1000 years. (Rev. 20:1-3) During the time he is bound, the beast "is not" able to tempt mankind.

The spirits who are to receive a telestial glory and the sons of perdition will spend the Millennium with Satan in the bottomless pit. At the first of the Millennium, their spirits will be brought forth. They "are to be judged, and are found under condemnation." They remain with the devil and his angels for a day according to the Lord's time.

However, the bottomless pit and perdition are different places. After the 1000 years are ended, the telestial spirits will be resurrected and Satan will ascend out of the bottomless pit. During the short season, he will persecute the saints again and gather his armies together for the battle of Gog and Magog (Rev. 20:3-10). The Lord will then destroy his kingdom for good, sending him and the sons of perdition into their own place. Hence Satan "shall ascend out of the bottomless pit, and go into perdition." Such is the fate of "the beast that was, and is not, and yet is." He was until the Millennium; he is not during the Millennium, and he yet is during the short season.

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Rev. 17:9 The seven heads are seven mountains, on which the woman sitteth

Tradition has it that Rome was built upon seven hills. Are the seven hills of Rome the seven mountains referred to by John?

"The allusion to seven hills best fits Rome, which was called the city of seven hills and certainly manifested the spirit of the great beast in John's day. However, Rome itself stands as a symbol of the archetypal Babylon. As the number for completeness, seven not only symbolizes the power exercised by Rome in John's day, but it also denotes the political powers of the latter days." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 193.)

John seems to be describing the vast extent of the harlot's dominion. She is everywhere-among all "peoples, and multitudes, and nations, and tongues" (v. 15). In general, John is not referring to his day; he is referring to the future. During the seventh seal, the harlot will have dominion over all the earth, a dominion even greater

than Rome at its height. Perhaps, then, the seven mountains are representative of the seven continents upon which she reigns. Certainly, there will be a last day harlot which will fit this description better than the Roman Empire.

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Rev. 17:10-11 there are seven kings

The beast John described in chapter 13 had seven heads, representing seven kingdoms. Daniel chapter 7 describes beasts with a total of seven heads, representing seven kingdoms. The seven kings in this verse likely refer to the same seven wicked kingdoms (see commentary for Rev. 13).

If the timeline of this vision is strictly followed, then John is seeing the final destruction of Babylon. This helps us to understand the next phrase, "five are fallen, and one is, and the other is not yet come." By the consummation of the battle of Armageddon, the first 5 kings will have fallen. The sixth king will be reigning in power, and the seventh will come later.

It would appear that the seventh and eighth kings will have their power after the Millennium. During the short season when Satan is released, the seventh king "must continue a short space." He will gather the forces of evil for yet another battle, the battle of Gog and Magog. Then will come the eighth, who "is of the seven, and goeth into perdition" when Satan and his sons receive their final judgment in perdition.

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Rev. 17:14 these shall make war with the Lamb, and the Lamb shall overcome them

See commentary for Rev. 13:7.

Bruce R. McConkie

We should here observe that Armageddon is a holy war. In it men will blaspheme God. They will be in rebellion against Jehovah. The armies that face each other will have opposing philosophies of life. It will be religious instincts that cause them to assemble to the battle. And the plagues poured out upon them will not cause them to repent.

... There will be political overtones, of course. Wars are fought by nations, which are political entities. But the underlying causes and the moving power in the hearts of men will be their views on religious issues. The grand desideratum will be whether they are for Christ and his gospel or against him and his cause. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 398, 477)

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Rev. 17:15 the waters... are peoples, and multitudes, and nations, and tongues

Orson Pratt

Who is Babylon? I have already explained that Babylon is a great power that should be in the earth under the name of a church, a woman-that generally represents a church-full of blasphemy. She had the inscription of her name upon her forehead-"Mystery Babylon, the mother of harlots and abominations of the earth." What is to become of her? Where does she sit? Upon many waters, says John; and to interpret this to the understanding of the people, the waters are many people, nations, kindreds and tongues where the woman hath her seat. These churches are scattered over the wide face of the earth, and this is called Babylon. Another angel is to follow the one that brings the Gospel, after it has been sufficiently preached, and proclaim the downfall of this great and corrupt power in the earth. Well, will all the Christians that are there perish, or will they be gathered out? Hear what John says-"I heard a great voice from heaven, saying, 'Come out of her, oh my people, that you partake not of her sins, that you receive not of her plagues, for her sins have reached to the heavens, and God hath remembered her iniquities.' " Then there is only one way to escape, is there? We can't stay in Babylon and be spared from these judgments, can we? Not at all. Why not? Because her sins have reached to the very heavens. Look at her abominations, her whoredoms, her murders, her priestcraft, her false doctrines, her forms of godliness without any power; look at them, all the nations are following after and consider it popular to follow and embrace these doctrines. "Come out of her, oh, my people." (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 18: 179 - 180.)

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Rev. 17:18 the woman which thou sawest is that great city

The great city is Babylon, whose destruction will be complete. "Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues." (Jer. 50:13)

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Revelation 18

Introduction

The story of Revelation 18 is the story of three grand declarations. The first, from a glorified angel (v. 2-3), celebrates the destruction of Babylon. The second, as a voice from heaven (v. 4-20), prophesies that the merchants who have become wealthy through Babylon will mourn as they witness her utter destruction. The last, another mighty angel (v. 21-24), promises that none will be found in Babylon for the city will be wiped off the face of the earth.

Hugh Nibley

Babylon, like Zion, is a real society—a type, place, and environment of human existence, described in the scriptures with great clarity and precision... Though Babylon is vividly described by the prophets, the best way to define her is as the exact opposite of Zion in all things. Babylon is just as pure in its way as is Zion; it is pure evil—for even good, when it becomes contaminated and perverted, becomes an evil. The main thing is that Babylon and Zion cannot mix in any degree. (Approaching Zion, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1989], 30.)

Hugh Nibley

Babylon then, like Zion, is a type. If Zion is wherever the celestial order prevails, Babylon is the culmination of the worldly power wherever it happens. Through the ages, that power has actually culminated in just such world centers as ancient Babylon. Rome itself was entirely eligible for the name. The church of Rome called itself "the church that is at Babylon" (1 Peter 5:13). Rome was Babylon the great in every respect. And in the last days we must have a Babylon, too. For the call has gone forth, "Go ye

out of Babylon. Be ye clean that bear the vessels of the Lord. Go ye out of Babylon; gather ye out from among the nations" (D&C 133:7). "Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon" (D&C 133:14). (Approaching Zion, 16.)

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Rev. 18:1 the earth was lightened with his glory

Nowhere else in scripture is an angel clothed with so much glory that the surface of the earth is lightened by his presence. The glory of those resurrected to a celestial glory is like the sun-very literally like the sun (D&C 76:70). Those who accompany Christ at his Second Coming will also be attended with great glory, for "all that do wickedly shall burn as stubble; for they that come shall burn them." (JS-Hist. 1:37) What will burn the wicked? In part, it will be the searing heat from the glorified, resurrected saints returning with the Master.

"This angel is so brilliant that the very earth is illuminated by his presence. In fact, this angel's glory is like that of Christ, who will yet return: 'And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory' (Ezek. 43:2). 'For as the [light[e]ning [of the sun] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be' (Matt. 24:27)." (Donald W. Parry and Jay A. Parry, Understanding the Signs of the Times [Salt Lake City: Deseret Book Co., 1999], 307.)

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Rev. 18:2 the habitation of devils, the hold of every foul spirit

Babylon is the kingdom of devils. It is the place where all Satan's host, every fowls spirit, resides. They are like those of Noah's day, of whom the Lord said, "I will shut them up; a prison have I prepared for them." (Moses 7:38) The wicked will be imprisoned, cast into the bottomless pit with a seal which cannot be broken (Rev. 20:3).

Rev. 18:2 Babylon... a cage of every unclean and hateful bird

Ancient Babylon became a desolation, a desert, without inhabitant. By 141 BC, the great and once glorious city was nothing more than ruins. According to the

prophecies of Isaiah and Jeremiah, only lizards and birds would inhabit Babylon after its destruction. These unclean animals are a type for the unclean spirits of Satan's domain.

...cast her up as heaps, and destroy her utterly: let nothing of her be left.

Therefore the wild beasts of the desert... and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. (Jer. 50:26,39)

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there...

I will also make it a possession for the bittern (a small to medium sized heron that lives in swamps), and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts (Isa. 13:21; 14:23)

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Rev. 18:3 the kings of the earth have committed fornication with her

Consider how many kings, emperors, and despots have chosen wickedness to preserve their power, wealth and dominion. Every compromise of principle, every vengeful punishment, every oppressive decree belies the relationship between secular power and Babylon-the ultimate wicked seat of power.

Bruce R. McConkie

To a greater or lesser degree, as the case may be, all of the governments of the earth are in league with the great whore in that, from time to time, they do such things as:

- Prohibit the worship of God;
- Enact laws defining religious beliefs and prescribing forms of worship;
- Maintain state-supported, false systems of religion;
- Deny freedom of religious belief to all their citizens;
- Impose the religious beliefs of conquerors upon conquered people;
- Permit the mingling of religious influence with civil government;
- Foster one religious society and proscribe another;
- Deny to men their inherent and inalienable rights;

Fail to guarantee the free exercise of conscience, the right and control of property, and the protection of life;

Enact laws which curtail the agency of man;

Require the teaching of false principles in their educational systems;

Deny the representatives of certain churches the right to teach their doctrines or proselyte among their people; and

Fail to punish crime and protect the rights of their citizens, particularly unpopular minority groups. (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 553-554.)

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Rev. 18:4 Come out of her my people, that ye be not partakers of her sins

James E. Talmage

The Lord gave this command: "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion... Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountain of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon." (D&C 188:8-14)

The last sentence of the foregoing quotation expresses the purpose for which this work of gathering the saints from the nations of the earth has been ordained. The Lord would have His people separate themselves from the sins of the world and depart from spiritual Babylon, that they may learn the ways of God and serve Him the more fully. John the Revelator, while in exile on Patmos, saw in vision the fate of the sinful world. An angel came down from heaven, "and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird... And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. 18:2-5)

The faith of the Latter-day Saints teaches that in the day of the Lord's righteous fury safety will be found in Zion. The importance which they associate with the work of gathering, and the fidelity with which they seek to discharge the duty enjoined upon them by divine authority in the matter of warning the world of the impending dangers, as described in the Revelator's vision, are sufficiently demonstrated by the great extent of the missionary labor as at present prosecuted by this people. (Articles of Faith [Salt Lake City: Deseret Book Co., 1981], 306-307)

Harold B. Lee

As we sit here today, we should be mindful of the fact that we are those of whom these revelations have spoken. We are those who have been gathered from out of spiritual Babylon, or perhaps we represent the second or third or even the fourth or fifth generation of those who heeded the call and felt the spirit of gathering. (Conference Report, April 1948, Afternoon Meeting 56.)

Hugh Nibley

Babylon's time is all but used up, and the only thing for the Saints to do is to get out of her. As we all know, they sought to do this in a very physical as well as a spiritual sense. "I will that my saints should be assembled upon the land of Zion . . . and lift a warning voice . . . by word and by flight" (D&C 63:36-37). How could they stay in the world? "We are trying to be the image of those who live in heaven; we are trying to pattern after them, . . . to walk and talk like them, to deal like them, and build up the kingdom of heaven as they have done." That meant a total renunciation of the world and its ways: "It is useless for us to expect the favor of the world. We have been called out of the world, therefore the world hates us. If we were of the world, then the world would love its own, and we should have no trouble with them." That was what the Lord often told his disciples. You cannot be "in the world but not of the world," "for all that is in the world . . . is not of the Father, but is of the world," and that in the most literal sense (1 John 2:16). (Approaching Zion, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1989], 31 - 32.)

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Rev. 18:8 in one day, death, and mourning, and famine; and she shall be utterly burned with fire

Ancient Babylon' destruction can be seen as a type for the destruction of Satan's kingdom at the last day. Therefore, one might expect the destruction of ancient Babylon to have been very quick, perhaps overnight. This is true of Nebuchadnezzar's fall. His pride increased until God could not tolerate it any longer.

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? (*italics added*)

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. (Dan. 4:30-33)

While Nebuchadnezzar's destruction was sudden, the greatness of Babylon the city declined over a long period of time.

King Nebuchadnezzar's kingdom was first sacked by the Persians under Cyrus. The city declined slowly under Persian rule until the conquests of Alexander the Great in 331 BC. After a brief revival at that time, the decline recurred. The Wikipedia encyclopedia records:

Following Alexander's death in 323 BC in the palace of Nebuchadnezzar, his empire was divided amongst his generals, and decades of fighting soon began, with Babylon once again caught in the middle.

The constant turmoil virtually emptied the city of Babylon. A tablet dated 275 BC states that the inhabitants of Babylon were transported to Seleucia, where a palace was built, as well as a temple given the ancient name of Esagila. With this deportation, the history of Babylon comes practically to an end, though more than a century later, it was found that sacrifices were still performed in its old sanctuary. By 141 BC, when the

Parthian Empire took over the region, Babylon was in complete desolation and obscurity. (<http://en.wikipedia.org/wiki/Babylon> (link is external))

The slow decline of Babylon is contrasted to the rapid destruction of Satan's kingdom at the last day. That destruction comes suddenly, like the destruction of Nebuchadnezzar- "in one day," "for in one hour is thy judgment come," "for in one hour so great riches is come to naught," "for in one hour is she made desolate" (v. 8, 10, 17, 19). Given the extent of Satan's influence, we may conclude that never in history has such a great kingdom been destroyed so rapidly. No mortal power could ever cause such a great destruction in one day. The quickness and abruptness of the destruction is a sign to a wicked world that the judgment on Babylon comes from God.

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Rev. 18:9 they shall see the smoke of her burning

Bruce R. McConkie

In this setting we hear a great dirge; mournful sounds fill the air; the kings and merchants and great ones of the earth lament and weep over the fall of all those things in which they trusted. "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come." When the religions of men and of devils fail; when the churches of men and of devils are shown forth for what they are; when the ways of men and of devils come to naught-then, oh then, what howling and lamentation shall arise from ten thousand times ten thousand throats! (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 444.)

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Rev. 18:11 the merchants of the earth shall weep and mourn over her

Imagine the owners and CEOs of these corporations when the wicked are destroyed. What will happen to their money? Can you imagine the effect on their quarterly earnings? What will happen to their profit margin? They will literally watch their market share go up in smoke. The stock market will crash and burn. Those whose daily concern was the production of wealth will have nothing to do but mourn.

"The merchants, symbolizing all those who seek to increase their wealth by association and dealings with a godless culture, will mourn for the loss of that culture, that society, that way of life. Their mourning will be particularly poignant because of their personal loss: they will likely grieve for themselves more than for Babylon." (Donald W. Parry and Jay A. Parry, *Understanding the Signs of the Times* [Salt Lake City: Deseret Book Co., 1999], 313.)

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Rev. 18:12-14 The merchandise of gold, and silver...

Hugh Nibley

Babylon's economy is built on deceptions. Babylon is described fully in Revelation 18: She is rich, luxurious, immoral, full of fornications, merchants, riches, delicacies, sins, merchandise, gold, silver, precious stones, pearls, fine linens, purples, silks, scarlets, thyine wood, all manner of vessels, ivory, precious wood, brass, iron, marble, and so on. She is a giant delicatessen, full of wine, oil, fine flour, wheat; a perfume counter with cinnamon, odors, ointments, and frankincense; a market with beasts and sheep. It reads like a savings stamp catalog or a guide to a modern supermarket or department store. Horses and chariots and all manner of services are available; slaves in the souls of men. These are "the fruits thy soul lusted after . . . and all things which were dainty and goodly" (Revelation 18:14). And it is all for sale. "O virgin daughter of Babylon, . . . thou hast labored . . . [with] thy merchants, from thy youth" (Isaiah 47:1, 15). In her power and affluence she is unchallenged. "For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me" (Isaiah 47:10). Babylon is number one. She dominates the world. Her king is equated to Lucifer, who says, "I will be like the most High" (Isaiah 14:14). And all the nations are weakened at her expense. (*Approaching Zion*, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1989], 14 - 16.)

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Rev. 18:17-19 they saw the smoke of her burning

"The smoldering ashes of Babylon become the smoke signals of her own destruction. As they ascend upward in tribute to the omnipotence of God, her lovers' lamentations also rise. The kings of the earth (vv. 9-10), the merchants (vv. 11-17), and all those in the maritime trades (vv. 17-19) sing dirges. Each has his special reason for sorrow. The kings lament because they have lost their mistress, she who provided them with such great satisfaction. The merchants weep and mourn because suddenly their overstocked wares are worthless. Finally, the sailors 'cast dust on their heads' (v. 19, KJV) and weep and wail because the appetite of Babylon was what made them wealthy.

"The Seer shows that without the false values of Babylon, the merchants and sea lords cannot foist their goods upon mankind. The whole of their marketing enterprise is built upon a pretense sustained by the creation of artificial needs. They do this by simple tricks of marketing through which warmth becomes mink; shelter becomes marble and brass; food becomes escargot and caviar. And when the bottom falls out of the market, the kings are left without taxes, armies, or treasuries, and the merchants with rotting cargos and glutted stockpiles that no one will buy." (Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* [Salt Lake City: Deseret Book Co., 1991], 202.)

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Rev. 18:21 Thus with violence shall that great city Babylon be thrown down

Parley P. Pratt

Connected with these predictions, we have the most positive prophetic declarations of Holy Writ concerning the overthrow and entire destruction of this same mystical power which had made war with the Saints.

Its judgments are set forth as far more terrible than those which befell Jerusalem. Plague, pestilence, sword, earthquake, and the flame of devouring fire will cause her to cease to be.

Then will usher in the Kingdom of our God, and the power of his Christ. Then will the Saints of the Most High take the Kingdom and the greatness of the Kingdom, under the whole heaven. (Key to the Science of Theology/A Voice of Warning [Salt Lake City: Deseret Book Co., 1965], 23-25)

Orson Pratt

The description of this fall of Babylon is given in various places in John's revelations. Awful and most terrible judgments will fall upon Mystery Babylon the Great. She is to be punished with plagues of various kinds; a grievous sore will fall upon her people, so much so that they will blaspheme God, but they will not repent of their sins. They are to be punished with having the fountains and rivers turned into blood, and the waters of the great ocean are to become as the blood of a dead man, and every living thing that is therein will die; and one of the last plagues and judgments that will be poured out upon her will be devouring fire, and she will sink as a millstone, and her name will be blotted from under heaven and all that are connected with her.

Before these terrible judgments are sent forth upon the nations of the earth, God will save all who receive the everlasting Gospel by gathering them to one place, where they can serve him and keep his commandments. He will not merely give them some idea, by reading the Scriptures, that he desires them to gather, but John says there will be a great voice from heaven proclaiming-"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." ((Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 18: 61.)

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Rev. 18:22-23 the voice of harpers, and musicians, and of pipers... shall be heard no more at all in thee

Again, the destruction of ancient Babylon becomes a fitting type for the destruction of the wicked. We borrow again from the prophecies of Isaiah and Jeremiah:

Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues...

As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein...

Her cities are a desolation, a dry land, a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. (Jer. 50:13,40; 51:43)

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. (Isa. 13:19-20)

Interestingly, Saddam Hussein began to restore the site of ancient Babylon. Unaware of Jeremiah's prophecies, he imagined to make Babylon a tourism site. Little did he know that God had pronounced its utter destruction, that it was not to be rebuilt-not to be a site for musicians, weddings or celebrations. As a type for Satan's kingdom, the land was to be left desolate. It was not to be a place for historical monuments, theme parks, or nostalgic reminiscing. The Gulf War put an end to his reconstructive plans.

In 1985, Saddam Hussein started rebuilding the city on top of the old ruins (because of this, artifacts and other finds may well be under the city by now), investing in both restoration and new construction. To the dismay of archaeologists, he inscribed his name on many of the bricks in imitation of Nebuchadnezzar. One frequent inscription reads: "This was built by Saddam Hussein, son of Nebuchadnezzar, to glorify Iraq". This recalls the ziggurat at Ur, where each individual brick was stamped with "Ur-Nammu, king of Ur, who built the temple of Nanna". These bricks became sought after as collectors' items after the downfall of Hussein, and the ruins are no longer being restored to their original state. He also installed a huge portrait of himself and Nebuchadnezzar at the entrance to the ruins, and shored up Processional Way, a large boulevard of ancient stones, and the Lion of Babylon, a black rock sculpture about 2,600 years old.

When the Gulf War ended, Saddam wanted to build a modern palace, also over some old ruins; it was made in the pyramidal style of a Sumerian ziggurat. He named it Saddam Hill. In 2003, he was ready to begin the construction of a cable car line over Babylon when the invasion began and halted the project.

An article published in April 2006 states that UN officials and Iraqi leaders have big plans for restoring Babylon, making it a gem of a new Iraq as a cultural center

complete with shopping malls, hotels, and perhaps a theme park: "One day millions of people will visit Babylon." (<http://en.wikipedia.org/wiki/Babylon> (link is external [Return to RevCh18v22](#)

Revelation 19

Rev. 19:3 her smoke rose up for ever and ever

"The smoke of the destruction of Babylon (see 18:9, 18) will rise up to the heavens forever as a testimony of her wickedness. When Sodom and Gomorrah were destroyed, Abraham 'looked . . . toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace' (Gen. 19:28). When Isaiah made his prophecy against Idumea (which represents the world; see D&C 1:36), he saw that 'the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste' (Isa. 34:9-10; Rev. 14:11). As the smoke of incense rises up to God as a prayer (8:3-4), so will the smoke of the destroyed Babylon rise up as a reminder of the sin and just destruction of the wicked world." (Donald W. Parry and Jay A. Parry, Understanding the Book of Revelation [Salt Lake City: Deseret Book Co., 1998], 250.)

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Rev. 19:4 the four and twenty elders and the four beasts

The 24 elders spoken of are righteous servants of the seven churches (see Rev. 4-5, DC 77). The four beasts represent the glorious resurrected state of man, beasts, fowls, and creeping things (DC 77:2). The fact that John saw these indicates that they were things seen in heaven. The next thing he sees is Christ coming from heaven to meet his bride and destroy the wicked.

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Rev. 19:7 the marriage of the Lamb is come

"The marriage of the Lamb, who is Christ (D&C 33:17-18) to his bride, who is the Church (D&C 109:73-74) as well as the New Jerusalem (21:2, 9-10), is a metaphor for the union between the Lord and his people, made possible through the atonement of Christ....There is no sweeter or more meaningful relationship on earth than that

between a holy husband and a holy wife; that is the kind of relationship (in depth of feeling and completeness of union) that the Lord is inviting us to. That marriage is between Christ and the church-but the Church is not just an organization on the earth; it is also the individual souls who belong to that organization." (Donald W. Parry and Jay A. Parry, *Understanding the Book of Revelation* [Salt Lake City: Deseret Book Co., 1998], 251 - 252.)

Joseph Fielding Smith

"This prophecy of the marriage of the Lamb is a figure of speech, having reference to the second coming of our Savior and the feast, or supper, that the righteous shall receive at his coming. When teaching the Jews, and more especially his disciples, the Savior spoke of the bridegroom when referring to himself. Such references are found in Matthew 9:15; Mark 2:19-20, and in the story of the ten virgins in Matthew 25.

"In Revelation, Chapter 21, the comparison is made to a marriage of the Lamb with the city, New Jerusalem:

'And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem descending out of heaven from God,

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.' (Ibid., 21:2, 3, 9, 10, 11.)

"In the Doctrine and Covenants, Section 109, verses 73 and 74, we find the following:

'That thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners;

And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth.'

"The vision of John and the revelation to Joseph Smith both have reference to the same event, the second coming of our Lord in his power and glory, to receive his Church or kingdom, the New Jerusalem being the capital city of the Church, and there is no difference in the meaning whether reference is to the Church or the New Jerusalem, for the righteous will have inheritance in the New Jerusalem. Therefore the bride of the Lamb is the organization of the righteous who have inheritance in the holy city." (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 1: 25.)

Rev. 19:7 his wife hath made herself ready

When the Lord comes again, New Jerusalem will already be well established. Its inhabitants will be righteous and will joyfully receive Christ as a bride receives her groom. The city will be as righteous as the city of Enoch. However, the parable of the ten virgins teaches us that not all members of the church will be ready. This is a solemn reminder that even though the Church will be ready for Christ, not all of its members will be.

Bruce R. McConkie

"...the gospel net catches fish of all kinds. Only those who make themselves worthy are saved. All who come into the Church must forsake the world, repent of their sins, and keep the commandments; otherwise they will be cast out with the wicked and rebellious and suffer the sorrows of the damned.

"Salvation is a personal matter; it comes to individuals, not congregations. Church membership alone does not save; obedience after baptism is required. Each person called to the marriage feast will be examined separately, and of the many called to partake of the bounties of the gospel, few only will wear the robes of righteousness which must clothe every citizen in the celestial heaven. True it is that the Lord 'hath bid his guests,' as Zephaniah said, but 'all such as are clothed with strange apparel' shall be cast out. (Zeph. 1:7-8.)" (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 3: 368.)

Joseph Smith

"...those who keep the commandments of the Lord and walk in His statutes to the end...are the only individuals permitted to sit at this glorious feast....Reflect for a moment, brethren, and enquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, could you expect to receive?" (History of The Church of Jesus Christ of Latter-day Saints, 7 vols., introduction and notes by B. H. Roberts [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932-1951], 2: 19 - 20.)

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Rev. 19:10 he said unto me, See thou do it not: I am thy fellowservant

Joseph F. Smith

"The angel that visited John when an exile, and unfolded to his vision future events in the history of man upon the earth, was one who had been here, and who had toiled and suffered in common with the people of God; for you remember that John, after his eyes had beheld the glories of the great future, was about to fall down and worship him, but was peremptorily forbidden to do so. 'See thou do it not; for I am thy fellow servant, and of thy brethren the Prophets, and of them which kept the sayings of this book. Worship God.' . . . In like manner our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine presence messages of love, of warning, of reproof and instruction to those whom they have learned to love in the flesh." (Journal of Discourses, January 29, 1882, 22:351.)

Hugh B. Brown

"Some of our friends have said we are inclined to worship the General Authorities. We love them; we listen to their counsel; we thank God for them; but they would not permit us to worship them. If we should be so inclined, they would be the first to rebuke us. They would doubtless say to us what the angel said to John on the Isle of Patmos, when he was about to kneel before him, '8862See thou do it not: I am thy fellow-servant . . . worship God.' (Rev. 19:10.)

"But it is our privilege to be guided by their inspired counsel. I pray that God will help us never to lose sight of and ever be grateful for the outstanding leadership in the Church today." (Conference Report, April 1955, Afternoon Meeting 80.)

Rev. 19:10 the testimony of Jesus is the spirit of prophecy

"The scriptures teach that one of the significant and essential roles of a prophet is to testify of the Lord Jesus Christ; in fact, John wrote that 'the testimony of Jesus is the spirit of prophecy.' (Rev. 19:10.) In other words, testifying of Jesus is what prophecy is all about. There is no greater witness that the prophets could proclaim than that Jesus Christ is the Son of God and the Savior of the world." (One of Prophet's Roles Is To Testify of Christ: Through the Holy, LDS Church News, 1993, 12/04/93 .)

"One of the most important ways we can follow the prophet is to emulate the prophet's example. 'The testimony of Jesus is the spirit of prophecy,' wrote John the Apostle. (Rev. 19:10.) This means that as members of Christ's Church obtain a testimony, they obtain the spirit of prophecy. Consequently, just as the President of the Church is entitled to revelation on behalf of the Church, so are worthy parents entitled to revelation for their family. In fact, each Latter-day Saint is to seek spiritual guidance for his or her own life. Paul's words invite us all: 'For ye may all prophesy one by one, that all may learn, and all may be comforted. ... Wherefore brethren, covet to prophesy.' (1 Cor. 14:31, 39.)" ("Teaching Children to Follow the Prophet," Ensign, Mar. 1989, 55)

Dallin H. Oaks

"When we hear the word prophet in our day, we are accustomed to thinking of the prophet. These words signify him who holds the prophetic office and is sustained as the prophet, seer, and revelator. The priesthood offices and powers exercised by the President of the Church are unique. As we learn in the Doctrine and Covenants, it is given to him to have 'all the gifts of God which he bestows upon the head of the church.' (D&C 107:92; see also D&C 46:29; D&C 50:26-28.)

"The spiritual gift of prophecy is quite different. As we read in the Book of Revelation, 'The testimony of Jesus is the spirit of prophecy.' (Rev. 19:10.) The Prophet Joseph Smith relied on this scripture in teaching that 'every other man who has the testimony of Jesus' is a prophet. (Teachings, p. 119.) Similarly, the Apostle Paul states

that 'he that prophesieth speaketh unto men to edification, and exhortation, and comfort.' (1 Cor. 14:3.) Thus, in the sense used in speaking of spiritual gifts, a prophet is one who testifies of Jesus Christ, teaches God's word, and exhorts God's people. In its scriptural sense, to prophesy means much more than to predict the future." ("Spiritual Gifts," Ensign, Sept. 1986, 71)

Bruce R. McConkie

"Who may prophesy? Who can receive revelation? To whom are visions and heavenly manifestations vouchsafed? Not to members of the Council of the Twelve only, not to bishops and stake presidents alone, not just to the leaders of the Church. Rather, that God who is no respecter of persons and who loves all his children, speaks to every person who will heed his voice. Prophecy is for all: men, women, and children, every member of the true Church; and those who have the testimony of Jesus have the spirit of prophecy, 'for the testimony of Jesus is the spirit of prophecy.' (Rev. 19:10.) 'Would God,' said Moses, 'that all the Lord's people were prophets, and that the Lord would put his spirit upon them!' (Num. 11:29.)" (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 387.)

George Q. Cannon

"The spirit of the Church of God is that manifested by Moses. ... The genius of the kingdom with which we are associated is to disseminate knowledge through all the ranks of the people, and to make every man a prophet and every woman a prophetess, that they may understand the plans and purposes of God. For this purpose the gospel has been sent to us, and the humblest may obtain its spirit and testimony" (Journal of Discourses, 12:46).

Joseph Smith

"No man is a minister of Jesus Christ without being a prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus, and this is the spirit of prophecy. Whenever salvation has been administered it has been by testimony.

"[The] spirit of prophecy, which is the testimony of Jesus, is necessary to constitute a witness, or a preacher, or a prophet.

"God in his superior wisdom has always given his Saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy.

"Now if any man has the testimony of Jesus, has he not the spirit of prophecy? And if he has the spirit of prophecy, I ask, is he not a prophet? And if a prophet, he can receive revelation. And any man that does not receive revelation for himself must be damned, for the testimony of Jesus is the spirit of prophecy. For Christ says, 'Ask and you shall receive' [Matt. 7:7]. And if he happens to receive anything, I ask, will it not be a revelation? And if any man has not the testimony of Jesus or the Spirit of God, 'he is none of his' [Rom. 8:9], namely Christ's. And if not his, he must be damned." (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible [Salt Lake City: Deseret Book Co., 1994], 227

Gordon B. Hinckley

"'The testimony of Jesus is the spirit of prophecy.' (Rev. 19:10.) As much so as any man in the world, each of you has the opportunity and the responsibility to develop a testimony of Jesus as the Savior of mankind. That testimony is the 'spirit of prophecy.' It is a gift that may be yours." ("Ten Gifts from the Lord," Ensign, Nov. 1985, 88)

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Rev. 19:11-16 I saw...a white horse; and he that sat upon him was called Faithful and true

During the final week of the Lord's mortal ministry, he entered Jerusalem in an event that has come to be known as The Triumphal Entry. This triumphal entry was not the celebration of a great military victory; it was not an elaborate political parade. It was not the welcome home of a conquering king and his triumphant army. Rather, it was the humble arrival of Jesus of Nazareth.

Those who heralded his coming were emancipated spiritually not politically. While they were thrilled to shout Hosanna at his arrival, they were not prepared to make much of a display. What preparations would you have made for the arrival of Jesus of Nazareth? The grand and royal reception he deserved never came. There were no welcoming committees, no trumpet blasts, no fanfare. Instead, the red carpet was substituted for a pathway of palm leaves and strewn clothing. He entered not with a powerful entourage but on a small white colt-probably barely strong enough to support his weight. Though thronged by a multitude, their voices were scarcely loud enough to silence the stones. All the while, the Pharisees still derided him (Lu. 19:39-

40). This was the "triumphal entry" of the Savior of mankind? In retrospect, it was a pathetic attempt to adequately honor him who would save us all (see commentary for John 12:12).

Without an understanding of this most humble of triumphal entries, we cannot understand the significance of what John sees. This time, Jesus returns to Jerusalem with a truly triumphant entrance-an arrival of grand and glorious scale. The tiny colt is replaced with a heavenly white horse. The crowns he always deserved are finally in their proper place upon his holy head. His brilliant appearance makes an incredible sight-his blood red robe flowing behind the beautiful white horse. This time, instead of a relatively small band of devoted disciples, he arrives with a heavenly cavalry, all dressed in white and ready for battle. This time the KING OF KINGS, AND LORD OF LORDS arrives with the deafening praise of an entire heavenly host declaring, 'Alleluia, Salvation, and glory, and honour, and power, unto the Lord our God...Alleluia: for the Lord God omnipotent reigneth' (v. 1, 6). The glory and grandeur of this event almost eludes description. But isn't this the kind of triumphal entry that Jesus Christ deserved the first time? (consider also the message of Hymn 196, Jesus, Once of Humble Birth)

Milton R. Hunter

"The climax of this whole marvelous work and a wonder will be the coming of Jesus Christ through the clouds of heaven to his kingdom to reign as King of kings and Lord of lords. (Rev. 19:16.) To him shall be given ' . . . dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.' (Dan. 7:14.)" (Conference Report, October 1958, Afternoon Meeting 30.)

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Bruce R. McConkie DNTC3 p567

A new name written, that no man knew] as with all glorified beings, our Lord has a new name in celestial exaltation, a name known to and comprehended by those who know God in the sense that they have become as he is and have eternal life. (Rev 2:12-17). Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev 3:12) and shall signify that they have become even as he is and he is even as the Father. (3 Nephi 28:10)

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Rev. 19:13 clothed with a vesture dipped in blood

Think of all the artists' renditions of the Second Coming. Isn't the Messiah usually depicted in a glorious white robe? John paints a significantly different picture. While surrounded by angels of glorious white, there will be One in the center with a blood-red robe. The crimson vesture represents not only the blood spilt by Christ in Gethsemane and Golgatha, but also the blood of the wicked which is to be spilt at the Second Coming.

'And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat...

And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me;

And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart.' (DC 133:48-51)

Neal A. Maxwell

Having bled at every pore, how red His raiment must have been in Gethsemane, how crimson that cloak! No wonder, when Christ comes in power and glory, that He will come in reminding red attire (see D&C 133:48), not only signifying the winepress of wrath but also to bring to our remembrance how He suffered for each of us in Gethsemane and on Calvary! (Cory H. Maxwell, ed., The Neal A. Maxwell Quote Book [Salt Lake City: Bookcraft, 1997], 22)

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Rev. 19:15 he shall rule them with a rod of iron

Bruce R. McConkie

"When the Lord reigns, how will he do it? John says: 'He shall rule them with a rod of iron.' (Rev. 19:15.) What is the rod of iron? Nephi says: 'I beheld that the rod of iron . . . was the word of God, which led to the fountain of living waters, or to the tree of life.' (1 Ne. 11:25.) Thus, Christ reigneth in and through and by means of the gospel. There is no other way. Men will be subject to him because they believe the gospel. The gospel is his law. He has no other." (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 590.)

Rev. 19:15 he treadeth the winepress of the fierceness and wrath of Almighty God

"In eventual triumph the Messiah was to say, 'I have trodden the ... press' (in this case the winepress, not the olive press, but the two merge in allegory as in life) 'and none were with me.' 'The Lamb of God hath ... trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.' It is one thing to take off one's sandals and trample the grapes in the stone vat. It is another to be trodden upon, trampled, crushed until the very tissues of the heart cry out for relief and release and until 'mercy hath compassion on mercy and claimeth her own' (D&C 88:40), 'that he may know, according to the flesh, how to succor his people.' (Alma 7:12.)" (Truman G. Madsen, "The Olive Press," Ensign, Dec. 1982, 60)

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Rev. 19:16 KING OF KINGS, AND LORD OF LORDS

When you hear the phrase "KING OF KINGS, AND LORD OF LORDS," what do you think of? Do you think of Christ finally gaining authority over the great kings of history? Do you think of the famous kings of Europe, like Henry VIII or Louis XIV? And what of the term LORD OF LORDS? Do you think of the great lords of feudalism?

Well, it is safe to say that most the kings and lords of secular history will not be kings nor lords when the Savior comes again. The saints, however, will be crowned as kings, anointed as lords, ordained as priests, and exalted as gods (1 Cor. 8:5, Rev. 1:6, DC 132:20). Then, the true significance of Christ's title becomes apparent, for he will be their KING, their LORD, their GREAT HIGH PRIEST, and their GOD.

Bruce R. McConkie

"If righteous men come up in the resurrection to reign as kings, and if Christ our Lord is their King, then he, as the scriptures say, is a King of kings. In the same sense he becomes a Lord of lords, a Ruler of rulers, and a God of gods. (Rev. 19:16.)" (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 640.)

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Rev. 19:17-18 Come and gather yourselves together...That ye may eat the flesh of kings

Both the battle of Armageddon and the battle of Gog and Magog will provide a great feast for the beasts and fowl-not just the scavengers and vultures, but every feathered fowl and every beast of the field. Parenthetically, the battle of Gog and Magog is different than the battle of Armageddon. Joseph Smith said, "The battle of Gog and Magog will be after the millennium" (Teachings of the Prophet Joseph Smith, 280) Because the events of these battles are similar, commentators often mistakenly equate the two. Regardless, both battles produce a great feast wherein the beasts eat the flesh of kings, captains and fallen horses.

Some of the most descriptive language about the battle of Gog and Magog comes from Ezekiel. The destruction will be so great that the stench of the dead will plague any who approach the 'valley of Hamon-gog' (Ezek. 39:11). It will take seven years to burn all their weapons of war and seven months to bury all the dead. In the meantime, the rotting flesh will make quite a feast for the fowls of the air.

'And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

So the house of Israel shall know that I am the LORD their God from that day and forward.' (Ezek. 39:17-22)

Bruce R. McConkie

"Our latter-day revelation, speaking of those who have fallen by the plagues and by the sword in Armageddon, says: 'And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.' (D&C 29:20.)

"We have set forth, thus, what the inspired writers say about the blood-soaked scene of gore and corruption that is yet to be. It makes us wonder why it has been revealed in such detail in at least three dispensations. Certainly it will be a literal event in the coming day. But more than this, it surely bears witness of other truths that men should know. It testifies that wickedness shall cover the earth in the last days; that all nations shall take up the sword in the final war of the ages; that men in uncounted numbers will die of plagues and pestilence and by the edge of the sword; and that the dead bodies of all, kings and rulers included, heaped as dung upon the ground, shall, in death, have no more worth than the carcasses of the beasts of the field." (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 490.)

Bruce R. McConkie

"Those with refined senses find it difficult to conceive of the desolation, destruction, and death that will prevail during the final great battles ushering in Christ's reign of peace. So great shall be the slaughter and mass murder, the carnage and gore, the butchery and violent death of warring men, that their decaying bodies 'shall stop the noses of the passengers,' and it shall be a task of mammoth proportions merely to dispose of them. Then shall Ezekiel's prophecy be fulfilled that every feathered fowl and every beast of the field shall assemble to 'eat the flesh of the mighty, and drink the blood of the princes of the earth.' (Ezek. 39.)...That all this is an actual, literal supper, an horrible but real event yet to be, has been specifically confirmed in latter-day revelation. (D. & C. 29:18-21.)" (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 772.)

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Rev. 19:19 I saw...the kings of the earth, and their armies, gathered together to make war

Bruce R. McConkie

"At the very moment of the Second Coming of our Lord, 'all nations' shall be gathered 'against Jerusalem to battle' (Zech. 11 - 14), and the battle of Armageddon (obviously covering the entire area from Jerusalem to Megiddo, and perhaps more) will be in progress. As John expressed it, 'the kings of the earth and of the whole world' will be gathered 'to the battle of that great day of God Almighty,. . . into a place called in the Hebrew tongue Armageddon.' Then Christ will 'come as a thief,' meaning unexpectedly, and the dramatic upheavals promised to accompany his return will take place. (Rev. 16:14-21.) It is incident to this battle of Armageddon that the Supper of the Great God shall take place (Rev. 19:11-18)." (Mormon Doctrine, 2nd ed., p. 74.)

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Revelation 20

Rev. 20:1 the bottomless pit

Bruce R. McConkie

"The bottomless pit is the depths of hell. It is not a literal pit without a bottom, for such is a contradiction in terms. But it is a pit or prison where the inhabitants suffer, as mortals view suffering, to an infinite, unlimited, or bottomless extent. Referring to finite inability to comprehend the vastness of the suffering of those reaping the full measure of this status, the revelation says: 'The end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation.' (D. & C. 76:48.)" (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 101.)

Rev. 20:1-3 an angel...laid hold on...Satan, and bound him a thousand years

We remember what Mormon said of Moroni, 'if all men had been, and were and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men.' (Alma 48:17) Likewise, Joseph Smith said, "The devil has no power over us only as we permit him." (Teachings of the Prophet Joseph Smith, 181.) Because of these ideas (see also 1 Ne. 22:26), some have taught that the only thing which binds Satan during the Millennium is the righteousness of the saints.

But there are some problems with this concept. For one, it undermines the scriptural truth that Jesus Christ holds the priesthood keys over hell (Rev. 1:18) including power to bind Satan at will. It undermines the idea that Christ delegated this power to an angel who holds 'a great chain in his hand,' symbolic of a real, spiritual shackle which prevents the devil from going abroad to 'deceive the nations.' Secondly, some have taught that the Lord won't come until the saints are righteous enough (presumably righteous enough to bind Satan). This idea is equally false, for the Lord will come at the appointed time-a time which is not dependent on the obedience of the church members (see Matt. 25:1-13). The third misconception is that no one will make mistakes or sin in the Millennium. But just because Satan is not allowed to tempt us, does not mean that no one will make mistakes. Mortals will live and exercise agency throughout the Millennium. Therefore, mistakes and sin will continue, for the Prophet Joseph taught that not all our sins can be blamed on Satan (Teachings, 187), and that

"there will be wicked men on the earth during the thousand years" (Teachings, 268-269). All of this evidence makes it clear that it is not the righteousness of the saints alone which binds Satan during the Millennium but also the priesthood power of Christ that shuts him up and sets a seal upon him.

Joseph Fielding Smith

"There are many among us who teach that the binding of Satan will be merely the binding which those dwelling on the earth will place upon him by their refusal to hear his enticings. This is not so. He will not have the privilege during that period of time to tempt any man." (Church History and Modern Revelation, 1:192)

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Rev. 20:4 I saw thrones, and they sat upon them, and judgment was given unto them

John does not identify who sits on these thrones to judge the world, but the scriptures tell us that the Apostles and the saints will act as judges under the authority of Christ (John 5:22). The Lord promised Peter, 'ye which have followed me, in the regeneration (i.e. resurrection) when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel.' (Matt 19:28). Paul reminded the Corinthians, 'Do ye not know that the saints shall judge the world?' (1 Cor. 6:2) The secret to being worthy of such an incredible task was revealed to the Nephite Twelve, 'ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am.' (3 Ne. 27:27)

How will this work? Well, apparently the Lord will give his saints a handbook, as it were, by which they can pass judgment in righteousness. Thereby, those who have worshipped him in spirit and in truth can act as judges by the same spirit. John said 'judgment was given unto them,' meaning that Christ had instructed them how to act as judges. President Kimball remarked:

"God's judgment will be just. The judges at the gate will know for certain the formula, the records, the spirit, the true deserts. The Book of Life (see Revelation 20:12) will show the earthly activities of all of us, and the book of the angels will give the entire story of every man and what he did in the light and in the shadows, in the open

and in the corners, all that is said in the secret places and from the housetops, all that was thought and expressed, whether good or bad. There will be no escape. The honest judge will give full value to all for their good works and will not overlook the other." (The Teachings of Spencer W. Kimball, edited by Edward L. Kimball [Salt Lake City: Bookcraft, 1982], 46.)

Bruce R. McConkie

"Under Christ, selected agents and representatives shall sit in judgment upon specified peoples and nations. Scriptural intimations indicate that there will be a great judicial hierarchy, each judge acting in his own sphere of appointment and in conformity with the eternal principles of judgment which are in Christ." (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 399.)

Rev. 20:4 they lived and reigned with Christ a thousand years

The Millennial earth will usher in a terrestrial state of glory. Hence, those capable of living a terrestrial law will be spared the associated destruction. However, Christ, the ancient saints, and the righteous latter-day saints will all have been resurrected to a celestial glory. In a way, they don't belong on a terrestrial earth but on a celestial one. This may be why the prophet said that resurrected saints may not reside on the terrestrial earth the entire time.

Joseph Smith

"Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell on the earth, but will visit it when they please, or when it is necessary to govern it." (Teachings, 268)

Joseph Fielding Smith

"All those who have died in Christ shall come forth from the dead at his coming and shall dwell upon the earth as Christ shall be upon the earth during this millennium. They shall not remain here all the time during the thousand years, but they will mingle with those who are still here in mortal life. These resurrected saints and the Savior himself, shall come to give instruction and guidance; to reveal unto us [mortals] the things we ought to know; to give us information concerning the work in the temples of the Lord so we may do the work which is essential to the salvation of worthy men/a-Smith, Joseph FieldingFirst ResurrectionMillenniumTP." (Doctrines of

Salvation, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 3: 59.)

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Rev. 20:5 This is the first resurrection

An initial reading of verse 5 gives the reader the false impression that the first resurrection occurs when 'the thousand years were finished.' To avoid this confusion, the verse can be read as follows, "This is the first resurrection. But the rest of the dead lived not again until the thousand years were finished."

Rev. 20:5 the rest of the dead lived not again until the thousand years were finished

Joseph Fielding Smith

"John, in his great vision, saw the rest of the dead and they lived not again until the thousand years were ended. That is a calamity-it is a dreadful thing to contemplate, for there shall be a great host of men swept off the face of the earth because of their wickedness. The bodies of these will have to remain in the grave and their spirits in the spirit house to be taught repentance and faith in God while the thousand years of peace are progressing upon the earth." (Doctrines of Salvation, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 3: 60.)

Sterling W. Sill

"Now suppose we...journey into the telestial kingdom, the glory that Paul compares to the twinkle of a tiny star. This is the glory occupied by those who are least worthy of blessings. They are the ones who were liars, adulterers, and others guilty of gross disobedience. They have not sinned unto death but will be required to serve a long term in the prison house where they must be purified through suffering. They must stay there until they are reformed and educated. How difficult this will be may be indicated by the fact that they will not be released until the final resurrection." (January 20, 1960, BYU Speeches of the Year, 1960, p. 11.)

LeGrand Richards

"Can any man read these things and not want to prepare to come forth in the morning of the first resurrection, rather than have to remain in his grave for a

thousand years while the Savior is completing and preparing his kingdom to be delivered up unto the Father, as a bride prepared for her bridegroom, during which time the righteous are to serve as priests and kings unto the Most High God to help him in the preparation of his kingdom?

"It has always been my feeling that when the trump of God shall sound and the righteous dead shall come forth, it will be the lifters and not the leaners that the Savior will call forth to help him in preparing his kingdom. But as John said: 'The rest of the dead lived not again until the thousand years were finished' (Rev. 20:5)." ("The Righteous Shall Come Forth," Ensign, Apr. 1981, 11)

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Rev. 20:6 blessed and holy is he that hath part in the first resurrection

LeGrand Richards

"Wouldn't that be a wonderful thing, to be worthy to come forth in the morning of the first resurrection?

"But the angel didn't leave it there. He said, 'But the rest of the dead lived not again until the thousand years were finished.' (Rev. 20:5.) Is there any clear thinking man who would want to gamble on being left in his grave a thousand years when the Son of Man shall come in the clouds of heaven with all the holy angels, and those who have died in him shall be brought forth from the grave, and those who are living in him shall be caught up in the air and changed in the twinkling of an eye? I like the statement of the philosopher Cicero. He said he was much more interested in the long hereafter than he was in the brief present...And I think we ought to be more interested in the long hereafter than we are in just the brief present. I wonder if we ever stop to figure how long that long hereafter really is." ("Be Ye Prepared," Ensign, Nov. 1981, 28)

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Rev. 20:7 when the thousand years are expired, Satan shall be loosed out of his prison

"Satan will be sealed up in the bottomless pit for a thousand years-but not forever. 'When the thousand years are expired, Satan shall be loosed' to once again do his work of deception and destruction on the earth. He will gather followers from all

nations to a battle in which the warriors are as many 'as the sand of the sea.' Satan's mortal hosts will surround the Saints and their 'beloved city,' but the Lord will act in great glory and power to devour his enemy. Then the devil will be cast away forever, to be punished for his great sins for all eternity.

"The account in 4 Ne. 1 gives us a sobering preview of how the bright millennial era can be brought to a close. After the Savior's visit to the descendants of Lehi in the Americas, the people entered into a condition that was millennial in some important respects: 'There was no contention in the land, because of the love of God which did dwell in the hearts of the people...'

"The breakdown in this near-perfect society had tiny beginnings: 'a small part of the people . . . revolted from the church and [had] taken upon them the name of Lamanites' (vv. 20)...From that point, the society disintegrated rapidly. Within the next decade, 'there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness. And this church did multiply exceedingly because of iniquity, and because of the power of Satan who did get hold upon their hearts' (vv. 27-28).

"Thus it was that in only a few years, Satan, who had essentially been bound, was loosed again in the land...The decline and fall of this blessed society makes for troubling reading, and the lessons for our day are clear. Satan ever lies in wait to deceive and destroy, and if he fails with one generation, he will try with redoubled efforts to harm the next." (Donald W. Parry and Jay A. Parry, *Understanding the Book of Revelation* [Salt Lake City: Deseret Book Co., 1998], 273-274.)

Rev. 20:7-9 the battle of Gog and Magog

For years, commentators have equated the Battle of Gog and Magog with the Battle of Armageddon. The chronology of Ezekiel and D&C 29 might suggest that Gog and Magog occurs prior to the Millennium. However, the Book of Revelation clearly teaches us of two separate battles. Armageddon is described as "the battle of that great day of God Almighty" (Rev. 16:12-16). It is listed as the 6th of 7 plagues that are to

precede the Second Coming of Christ. The Battle of Gog and Magog, on the other hand, is clearly described as occurring after the millennium.

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. (Rev. 20:7-9)

In the scriptures, the term Armageddon is not used in reference to Gog and Magog, nor vice versa. The Prophet Joseph clearly teaches that the Battle of Gog and Magog is different, declaring, "The battle of Gog and Magog will be after the millennium." (History of The Church of Jesus Christ of Latter-day Saints, 5: 298.)

Why have these two battles been equated by so many commentators as well as many of the Brethren? The Battle of Gog and Magog is described in detail in Ezekiel chapters 38-39. The next chapter, Ezekiel 40, is the beginning of the prophet's elaborate description of the Millennial temple. If one assumes a chronological relationship between chapters 39 and 40, then Gog and Magog would seem to precede the Millennium. This would seem to be the source of the confusion. Reading Ezekiel sequentially suggests that the Battle of Gog and Magog precedes the Millennium. However, these are separate visions. Ezekiel 40:1-2 declares that the temple vision was in "the five and twentieth year" of the Jewish captivity. It is a separate vision with a different subject matter, a different chronology, and a different timeline than the content of the preceding chapters.

Truly, there are many similarities between Armageddon and Gog and Magog. In this respect, one could argue that the distinction between the two is only a matter of semantics. In each, nations will come against Israel from the north. In each, destruction rains from heaven with "great hailstones, fire, and brimstone." (Ezek. 38:22) In each, the fowl and beasts are assembled to eat the flesh and drink the blood of the mighty. However, the battles will be separate. Gog will come against Israel in a day when they have dwelt safely in Israel—a safety enjoyed during the Millennium, "Therefore, son of

man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?" (Ezek. 38:14) The Battle of Gog and Magog will be a case of history repeating itself.

Joseph Smith

The battle of Gog and Magog will be after the millennium. (History of The Church of Jesus Christ of Latter-day Saints, 5: 298.)

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Rev. 20:12 the books were opened: and another book was opened

'You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven.' (DC 128:7, italics added)

Bruce R. McConkie

"The books were opened. What books? The Standard Works of the Church, the holy scriptures wherein the law of the Lord is recorded and the instruction given as to how men should walk in this mortal probation; also, the records of the Church wherein are recorded the faith and good works of the saints-the records of their baptism, celestial marriage, tithe paying, missionary service, and their acts of devotion and worship." (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 579.)

Joseph Fielding Smith

"Do you know that the time is coming when we are going to be judged out of the books that are written? Therefore we should make these [church] records accurate; we should be sure of the steps we take. We are going to be judged out of the things written in books, out of the revelations of God, out of the temple records, out of those things which the Lord has commanded us to keep and have on file concerning the records of the people.

"There will be other records, of course, because if we happen to make mistakes, there will be the record in heaven which is a perfect record. In our history, if there are mistakes, we can say as did Moroni in the Book of Mormon, 'They are the mistakes of men.'" (Doctrines of Salvation, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 2: 200.)

Neal A. Maxwell

"For those too concerned with credit, the mortal books, however well kept and well intended, are incomplete anyway. They could not stand a real 'outside audit.' The real and complete Book of Life is kept elsewhere! One day it will be opened and we will all be judged out of it (see Rev. 20:12). There will be no challenge then to the justice or mercy of God (see Mosiah 27:31; Alma 12:15). (That Ye May Believe, p. 55.)

Rev. 20:12 the dead were judged out of those things which were written in the books

Albert E. Bowen

"As the hosts from the dead passed before the throne, they were judged every man, according to his works. That is justice in the highest sense of the term. It is judgment founded in righteousness. It reaches completely up to the perfect ideal. No fault can be found in it, for every man is to be classified and rewarded on the basis of his own individual performance...Amos admonished his nation: '. . . let judgment roll down as waters, and righteousness as a mighty stream.' (Amos 5:24.)" (Conference Report, April 1951, Afternoon Session 121.)

Spencer W. Kimball

"The wicked may prosper for a time, the rebellious may seem to profit by their transgressions, but the time is coming when, at the bar of justice, all men will be judged, 'every man according to their works.' (Rev. 20:13.) No one will 'get by' with anything. On that day no one will escape the penalty of his deeds, no one will fail to receive the blessings he has earned. Again, the parable of the sheep and the goats gives us assurance that there will be total justice. (See Matt. 25:31-46.)" (The Miracle of Forgiveness [Salt Lake City: Bookcraft, 1969], 305)

Spencer W. Kimball

"The one who harbors evil thoughts sometimes feels safe in the conviction that these thoughts are unknown to others and that they, like acts in the dark, are not discernible. The Revelator, John, seemed to clear this matter when he wrote: (quotes Rev. 20:12.)

"And in the last days an angel will 'sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts.' (D&C 88:109.)

"Accordingly, men's deeds and thoughts must be recorded in heaven, and recording angels will not fail to make complete recordings of our thoughts and actions. We pay our tithing and the bishop records it in his book and gives us a receipt. But even if the entry fails to get in the ward record, we shall have full credit for the tithes we paid. There will be no omissions in the heavenly records, and they will all be available at the day of judgment.

"President John Taylor emphasized this:

'Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept.

'Man sleeps for a time in the grave, and by and by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before him with whom we have to do; we cannot hide them; it would be in vain then for a man to say, 'I did not do so and so'; the command would be, unravel and read the record which he has made of himself and let it testify in relation to these things, and all could gaze upon it.'

"At that day we may be sure that we shall receive fair judgment. The judges will have the facts as they may be played back from our own records, and our voices and the pictures of our acts and the recordings of our thoughts will testify against and for us." (The Miracle of Forgiveness [Salt Lake City: Bookcraft, 1969], 108-109)

Sterling W. Sill

"An ancient American prophet asks this important question. He said, '. . . can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt

and remorse, having a remembrance of all of your wickedness, yea, a perfect remembrance of all your wickedness, yea a remembrance that Ye have set at defiance the commandments of God?' (Alma 5:18.)

"That calls for an important ability, and the best way to avoid possible tragedy is to focus our imagination upon Judgment Day before we actually get there. We can be absolutely certain that we will all want to be a faithful, devoted, hard-working, enthusiastic full tithe-paying member of God's kingdom when we stand before the judgment bar. But we must get the impulse to faithfulness ahead of time; as someone has said that hell is 'truth seen too late.'" (Conference Report, April 1964, First Day-Morning Meeting 15.)

Sterling W. Sill

"If each day we could see what God writes in his book about our works for that day, it would certainly motivate us to make better scores. We can most surely reach any goal by putting our results down on the paper every day. When our statistics are low, it is more important than ever that we keep them. How stimulating it would be to see our personal errors published every day on the front page of the newspaper. With this kind of situation, our errors would be much fewer. This would also help us prepare for that great day when all of our present secret acts shall be revealed." (Principles, Promises, and Powers [Salt Lake City: Deseret Book Co., 1973], 215 - 216.)

Ezra Taft Benson

"On that important day, I have a feeling the question will not be so much 'What office did you hold?' The real question will be, 'Did you serve me with all your heart, might, mind, and strength?' God bless us that we may serve so that we will never have any serious regrets." ("Keys to Successful Member-Missionary Work," Ensign, Sept. 1990, 7)

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Rev. 20:13 death and hell delivered up the dead which were in them

While the world struggles to understand the nature of the human soul, latter-day saint theology teaches the beautiful principle that the united spirit and 'body are the soul of man' (DC 88:15). At death the spirit and body are separated. The spirit goes to the spirit world, and the body to the grave. In this verse, John sees how the spirit and

body are reunited at the resurrection, for death (meaning the grave) will give up the bodies of the dead, and hell (meaning spirit prison) will give up the spirits so that the two can be reunited at the resurrection of the unjust.

Bruce R. McConkie

"Hades (Greek), sheol (Hebrew), spirit prison, outer darkness, the temporary abode of wicked disembodied spirits, as they await their ultimate destiny in the resurrection of the unjust. When death and hell deliver up the dead which are in them, these spirits will receive an inheritance in the telestial kingdom or will be cast out into that eternal hell reserved for the devil and his angels, who are sons of perdition. (Rev. 20:13-15; D. & C. 76:105-106; 88:31-32.) Thus, except for the sons of perdition, hell is a temporary abiding place and shall have an end. Passages in which the word hell is a translation of gehenna (Hebrew) have reference to the anguish, torment, and remorse of conscience suffered by those in hell, gehenna being the name of the valley near Jerusalem where eternal fires burned the garbage and refuse of the city." (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 521.)

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Rev. 20:14 the lake of fire

Joseph Smith

"A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man." (History of the Church, 6:314)

Rev. 20:14 This is the second death

The second death, or spiritual death, is defined as being cut off from the presence of God. This means that you cannot see the face of God, you cannot withstand the presence of God, you will not enjoy the visitation of the Son, and you are not worthy of the smallest portion of the spirit of the Holy Ghost. It is a total and complete separation from God. As described in scripture, this state happens to those who suffer in hell. It also describes the state of the Sons of Perdition who are cast out after the last soul is resurrected. Therefore, the second death has power upon all those who suffer in hell until the resurrection of the wicked. At that point the second death applies only to the

Sons of Perdition, 'These are they who shall go away into the lake of fire and brimstone, with the devil and his angels-And the only ones on whom the second death shall have any power' (DC 76:36-7).

One might be inclined to think that the "first death" must be the death of the mortal body. This is not the case. The Lord explains that the first death is also spiritual and occurs when we leave his presence and come to earth. This is symbolized by the fall of Adam, 'I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death (or second death), which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed' (DC 29:41).

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Revelation 21

Rev. 21:1 I saw a new heaven and a new earth: for the first heaven and the first earth where passed away

After the Millennium and the short season, the heaven and the earth will pass away. The earth must die and be resurrected; the heavens will change as the earth takes its place in a new position in space. Just like the souls of the righteous, the resurrected earth is brought back to life with a celestial glory. Never again, does it need to be cleansed, renewed, or sanctified.

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. (D&C 88:17-20)

Parley P. Pratt

A new heaven and a new earth are promised by the sacred writers. Or, in other words, the planetary systems are to be changed, purified, refined, exalted, and

glorified, in the similitude of the resurrection, by which all physical evil or imperfections will be done away. (Key to the Science of Theology, 1943, p. 60.)

Joseph Fielding Smith

This has reference to the third, and final change yet future, which shall come to the earth, after it is cleansed and purified by fire. For the earth shall die by fire and thus be purified; through this death and disintegration and purification which will follow, the earth will be raised to its celestial, and final state, that of glory. (The Progress of Man [Salt Lake City: Deseret Book Co., 1964], 504 - 505.)

Rev. 21:1 there was no more sea

"What strikes John about the new world is that 'there [is] no more sea' (v. 1, KJV). The abode of chaos, the home of the satanic beast, the old seat over which the whore held sway, has vanished. Under the force of the Lamb's radiance, the source of Babylon's sea-borne luxuries and what helped feed and sustain her corruption has boiled into oblivion. But the sea and the abyss are one and the same. Therefore, the destruction of the sea represents the annihilation of the primeval deep, the home of malevolence and evil. Up to this point, it has dominated the world. As the stronghold of Satan's supporters, its existence mocked the hope of a complete victory and a complete sovereignty of the Lord. It has no place in the transformed world where all things spontaneously obey their Lord and their God." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 228.)

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Rev. 21:2 I John saw the holy city, new Jerusalem, coming down from God out of heaven

The Lord has revealed the exact location of the New Jerusalem, 'Missouri...is the land which I have appointed and consecrated for the gathering of the saints. Wherefore, this is the land of promise, and the place of the city of Zion...Behold, the place which is now called Independence is the center place' (D&C 57:1-3). 'Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place' (D&C 84:4).

The above scriptures speak of a New Jerusalem to be built 'by the gathering of the saints.' But John is describing a New Jerusalem which should come down out of heaven. We should understand this to mean that the earthly Zion and the heavenly Zion will have to combine to become one great city. Elder Bruce R. McConkie explained, "This New Jerusalem on the American continent will have a dual origin. It will be built by the saints on earth and it will also come down from heaven, and the cities so originating will be united into one holy city." (Mormon Doctrine, p. 532)

Elder James E. Talmage said, "The Church in this day teaches that the New Jerusalem seen by John and by the prophet Ether, as descending from the heavens in glory, is the return of exalted Enoch and his righteous people; and that the people of Zion of Enoch, and the modern Zion, or the gathered saints on the western continent, will become one people." (Articles of Faith, p. 318 as taken from Jerusalem: The Eternal City, by Galbraith, Ogden, and Skinner p. 547)

The Lord describes the reunion of the earthly and heavenly Zions saying,

'I shall prepare, an Holy City (the earthly New Jerusalem), that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest' (Moses 7:62-64).

From the last verse, we learn that this great event occurs at the beginning of the Millennium. The time for the building of this city and its temple has not yet come (D&C 58:44), but both will be built rather quickly when the time comes, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and rejoicing (D&C 52:43).

John Taylor

When Zion descends from above, Zion will also ascend from beneath and be prepared to associate with those from above. The people will be so perfected and

purified, ennobled, exalted, and dignified in their feelings and so truly humble and most worthy, virtuous and intelligent that they will be fit, when caught up, to associate with that Zion that shall come down from God out of heaven. (Journal of Discourses, 10:147 as taken from Jerusalem: The Eternal City, by Galbraith, Ogden, and Skinner p. 547)

Brigham Young

We have no business here other than to build up and establish the Zion of God. It must be done according to the will and law of God, after that pattern and order by which Enoch built up and perfected the former-day Zion, which was taken away to heaven, hence the saying went abroad that Zion had fled. By and by it will come back again, and as Enoch prepared his people to be worthy of translation, so we through our faithfulness must prepare ourselves to meet Zion from above when it shall return to earth, and to abide the brightness and glory of its coming. (Journal of Discourses, 18:356.)

Franklin D. Richards

I expect that in the city of Enoch there are temples; and when Enoch and his people come back, they will come back with their city, their temples, blessings and powers. (Journal of Discourses, 25:236-37)

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Rev. 21:3 God is with men, and he will dwell with them

During the Millennium, Christ will dwell with the righteous. After the earth is celestialized, God the Father and Christ will dwell with the righteous (v. 22).

John Taylor

Here, then, we find man's final dwelling place is the earth; and for this purpose it was first created, and it never will fulfil the measure of its creation until this shall take place. Nor will man ever attain to the end for which he was created, till his spirit and his body are purified, and he takes his proper position on the earth.

The prophets of God, in every age, have looked forward to this time; and while many considered them to be fools, they were laying for themselves an eternal foundation: they looked with scorn upon the gaudy baubles that fascinated foolish and

corrupt man: they could not yield to his chicanery and deception; but with the fear of God before their eyes, and a knowledge of the future, they stood proudly erect in a consciousness of their innocence and integrity; despised alike the praise and powers of men, endured afflictions, privations, and death; wandered in sheep skins and goat skins, destitute, tormented, and afflicted, for "they looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11:10) (The Government of God [Liverpool: S. W. Richards, 1852], 42 - 45.)

Orson Pratt

When I was a boy, nineteen years old, I first saw Joseph Smith; I attended a conference of the Church of Jesus Christ of Latter-day Saints, on the 2nd of January, 1831. At that conference the people desired him to inquire of the Lord for them-they were anxious to know his mind and will. They were at that time comparatively few in number, not being more than two hundred. Joseph Smith sat down at a table, and received a great revelation, which is now contained in this Book of Doctrine and Covenants. Part of it, in relation to a land of promise, reads as follows:

And I will give it unto you for the land of your inheritance, if you seek it with all your hearts:

And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children for ever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away. (D&C 38:19-20)

When I sat and heard that revelation,-it was uttered by the Prophet Joseph, and written by his scribe,-I thought to myself, that is a very curious doctrine, for I had not then learned that this earth was to become our future home and heaven, and I did not think Joseph Smith knew it. But it seemed so curious to me to bring myself to believe that the Lord was going to give us part of this earth, to possess it, and our children after us, while time should last, and to retain it through all eternity, never more to pass away. This was so different from anything I had been taught-I was utterly confounded-to think that my Father in heaven would come and live here on this earth! But when I came to read the Bible on this subject and found how numerous the passages were promising that the Saints should inherit the earth forever, I was perfectly astonished that I had never thought of it before. (B. H. Roberts, The Mormon Doctrine of Deity [Salt Lake City: Deseret News, 1903], 282 - 283.)

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Rev. 21:4 God shall wipe away all tears from their eyes

James E. Faust

We find solace in Christ through the agency of the Comforter, and he extends this invitation to us: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.) The Apostle Peter speaks of "casting all your care upon him; for he careth for you." (1 Pet. 5:7.) As we do this, healing takes place, just as the Lord promised through the prophet Jeremiah when he said, "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. ... I have satiated the weary soul, and I have replenished every sorrowful soul." (Jer. 31:13, 25.)

In the celestial glory, we are told, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. 21:4.) Then faith and hope will replace heartache, disappointment, torment, anguish, and despair, and the Lord will give us strength, as Alma says, that we "should suffer no manner of afflictions, save it were swallowed up in the joy of Christ." (Alma 31:38.) Of this I have a testimony, and I so declare it in the name of Jesus Christ, amen. ("Spiritual Healing," Ensign, May 1992, 8)

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Rev. 21:6 I will give unto him that is athirst of the fountain of the water of life freely

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (John 4:10) These were the words of the Master to the Samaritan woman at Jacob's well. With her mortal eyes, she could see only the well before her. The Master, however, could see what would come of this earth. He could see the holy city Jerusalem with its throne. He could see living water, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (Rev. 22:1) He had the power to give her a drink of this water, declaring, "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14) He was not speaking figuratively. This was no expression of poetic language. It was a promise He

was capable of fulfilling. Those who reside in the celestial sphere will drink of this water. They will literally drink living water and eat the fruit of the tree of life (Rev. 22:2).

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Rev. 21:7 He that overcometh shall inherit all things

David O. McKay

I then fell asleep, and beheld in vision something infinitely sublime. In the distance I beheld a beautiful white city. Though far away, yet I seemed to realize that trees with luscious fruit, shrubbery with gorgeously-tinted leaves, and flowers in perfect bloom abounded everywhere. The clear sky above seemed to reflect these beautiful shades of color. I then saw a great concourse of people approaching the city. Each one wore a white flowing robe, and a white headdress. Instantly my attention seemed centered upon their Leader, and though I could see only the profile of his features and his body, I recognized him at once as my Savior! The tint and radiance of his countenance were glorious to behold! There was a peace about him which seemed sublime - it was divine!

The city, I understood, was his. It was the City Eternal; and the people following him were to abide there in peace and eternal happiness.

But who were they?

As if the Savior read my thoughts, he answered by pointing to a semicircle that then appeared above them, and on which were written in gold the words:

"These Are They Who Have Overcome The World - Who Have Truly Been Born Again!"

When I awoke, it was breaking day. (Cherished Experiences from the Writings of President David O. McKay, rev. and enl., compiled by Clare Middlemiss [Salt Lake City: Deseret Book Co., 1955], 102.)

Neal A. Maxwell

Happily, while the Lord has promised us a tutoring mortality, He has also promised us glorious things as well!

"And all they who ... endure in faith ... shall ... partake of all this glory." (D&C 101:35.)

Eternal life brings to us, brothers and sisters, the full bestowal of all the specific promises made in connection with all the temple's holy ordinances. John declared that the "called, and chosen, and faithful" shall "inherit all things." (Rev. 21:7; see also Rev. 17:14.) Modern scriptures confirm that these special souls will eventually receive "all that [the] Father hath." (D&C 84:38.) "All"! You and I cannot even imagine such bounteous blessings. ("Endure It Well," Ensign, May 1990, 35)

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Rev. 21:8 Heirs of the Celestial Kingdom - Mormon Doctrine p520

Murderers (Murderers) See APOSTASY, CAIN, SECRET COMBINATIONS, SIGNS OF THE TIMES. "Thou shalt not kill." (Ex. 20:13.) "Thou shalt do no murder." (Matt. 19:18.) Murder, the unlawful killing of a human being with malice aforethought or under such circumstances of criminality that the malice is presumed, "is a sin unto death" (1 John 5:16-17), a sin for which there is "no forgiveness" (D. & C. 42:79), meaning that a murderer can never gain salvation. "No murderer hath eternal life abiding in him." (1 John 3:15.) He cannot join the Church by baptism; he is outside the pale of redeeming grace. The call to repentance and baptism which includes murderers (3 Ne. 30) has reference to those who took life while engaged in unrighteous wars, as did the Lamanites, because they were compelled to do so, and not because they in their hearts sought the blood of their fellow men (**They are exempt-KGJ**). On the other hand, the Jews on whose hands the blood of Christ was found were not invited to repent and be baptized. (Acts 3:19-21.) Murderers are forgiven eventually but only in the sense that all sins are forgiven except the sin against the Holy Ghost; they are not forgiven in the sense that celestial salvation is made available to them. (Matt. 12:31-32; Teachings, p. 356-357.) After they have paid the full penalty for their crime, they shall go on to a celestial inheritance. (Rev. 22:15.)

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Rev. 21:10 he...shewed me that great city, the holy Jerusalem, descending out of heaven from God

An important distinction should be made between the New Jerusalem spoken of in Rev. 21:2-7 and 'that great city, the holy Jerusalem' spoken of in verse 10. Joseph Smith explained the difference:

"Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from Revelation 21:2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here." (Teachings of the Prophet Joseph Smith, p. 86, italics added)

Some elaboration on the Prophets remarks is in order. The Prophet quotes Revelation chapter 21 to show the differences between the two cities, saying "there are two cities spoken of here." This subject is of particular interest because both the New Jerusalem and the Old Jerusalem are to be met by a city coming out of heaven. However, the circumstances and timing are different.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them' (Rev 21:2-3).

The prophet taught that this description of the New Jerusalem should not be confused with the other holy city which John saw coming out of heaven:

'And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.' (Rev 21:10)

This passage speaks of a heavenly Jerusalem which will come out of heaven just as the Enoch's Zion will come out of heaven to the New Jerusalem. The key to understanding this is that this heavenly Jerusalem spoken of in Rev 21:10 does not come until after the Millennium. The two cities are compared in the following table:

Heavenly New Jerusalem	Heavenly Old Jerusalem
Description: a city which is to come from heaven and be joined with the New Jerusalem	Description: a city which is to come from heaven and be joined with the Old Jerusalem
Timing: beginning of Millennium	Timing: after the Millennium
Location: Jackson Co., Missouri	Location: site of ancient Jerusalem
Temple: large temple in the city will be the site of extensive temple work during the Millennium	Temple: no temple is necessary because the work has already been done, hence John saw no temple therein (Rev 21:22)
Inhabitants: the people of Enoch (Moses 7:62-64)	Inhabitants: an innumerable company of angels...the general assembly and the church of the firstborn (Heb 12:22-23)
Glory: the earth will be renewed and enjoy a terrestrial (paradisiacal) glory during the Millennium	Glory: after heaven and earth pass away, the earth becomes a celestialized sphere
Leadership: The Son of God will dwell with men for a thousand years	Leadership: Both the Father and the Son will reign, for the Lord God Almighty and the Lamb are the temple of it (Rev 21:22)

Other scriptures which speak of this heavenly city of Jerusalem are [Rev. 22:1-5](#), [Heb 11:9-16](#); [12:22-23](#).

Joseph Fielding Smith

After the close of the millennial reign we are informed that Satan, who was bound during the millennium, shall be loosed and go forth to deceive the nations. Then will come the end. The earth will die and be purified and receive its resurrection. During this cleansing period the City Zion, or New Jerusalem, will be taken from the earth; and when the earth is prepared for the celestial glory, the city will come down according to the prediction in the Book of Revelation. (Answers to Gospel Questions 2:105 as taken from Jerusalem: The Eternal City, by Galbraith, Ogden, and Skinner p. 550)

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Rev. 21:11-27 the description of the Eternal City, the Holy Jerusalem

Parley P. Pratt

From this beautiful description we learn-First that the new earth is not to be separated by any sea; consequently, what is now called the Eastern and Western Continents will then be on one land. Secondly, we learn that the Lord will make not only the heavens and earth but all things new, (including, of course, the cities of Jerusalem and Zion where his tabernacle will have been for more than a thousand years). Thirdly we learn that the city will lie four-square, and have twelve gates, with the names of the twelve tribes of Israel inserted, one on each gate; three gates on the

north, three on the south, three on the east, and three on the west; precisely after the same manner in which it will exist temporarily during the thousand years, as described by Ezekiel. Fourthly, we learn that it will be composed of precious stones and gold, as the temporal city also will be, as described by Isaiah. Fifthly, a pure river of the water of life, clear as crystal, will flow through this renewed city, proceeding from the throne of God, just as living waters will flow from the sanctuary in the temporal city, as described by Ezekiel...

Now, of the things which we have spoken, that is the sum: Ezekiel and the other prophets have presented us with a view of the cities of Zion and Jerusalem as they will exist during the one thousand years of rest called the Millennium; and John has given us a view of the same cities, after their final change, when they came down from God out of heaven, and rest upon the new earth. (A Voice of Warning [New York City: Eastern States Mission [189-?], 108 - 109.)

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Rev. 21:16 the city lieth foursquare... twelve thousand furlongs

If a furlong is 607 feet long, that means the dimensions of this city are almost beyond comprehension. The city must be 1379 miles (2222 km) long on each side. A city this large would cover the entire western United States from the northern tip of Washington to the southernmost tip of California. It would include all of the Dakotas and all of Texas.

If the gates are evenly distributed on its sides, then there would be a gate every 345 miles (555 km). Even more remarkable is that the height of the city is described as the same as the width. The city has the dimensions of a perfect cube. We might guess that a perfect city would have a perfect shape. But can we imagine a city whose tallest point is 1379 miles high? The top of Mount Everest is only 5.5 miles from sea level. The atmosphere is so thin as to be negligible beyond 60 miles. Such a city could never exist on this planet under current conditions. It would indeed require a new heaven, or atmosphere, and a new earth to accommodate such a huge city.

Bruce R. McConkie

Hre is a city, in size and dimensions, in splendor and glory, which is so far beyond human experience or comprehension that there is no way to convey to the

finite mind what the eternal reality is. Hence, expressions relative to precious stones, to streets of gold, and to pearly gates. It is noteworthy that the city is cubic in shape. Calculated on the basis of 606 feet, 9 inches to the furlong, its outer limits will stretch nearly 1400 miles in length and breadth and height. This means there will be approaching 2,744,000,000 cubic miles of dwelling space within its sacred portals. (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 589.)

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Rev. 21:17 he measured the wall thereof, an hundred and forty and four cubits

"Third, John's city sat on twelve foundation stones named after the apostles of the Lord, while no mention is made of the foundation in Ezekiel. Note that Paul in 1 Corinthians 12:28; Ephesians 2:20; 4:11 stresses that God's kingdom rests upon the quorum of Apostles. The repetition of number twelve in the stones and gates stands as a constant reminder of the priestly power that guards and envelops all aspects and operations of the holy city. This is seen especially in the measurement of the walls. John notes they are 144 cubits, after the measure of an angel. The size of an angelic cubit is unknown. What is important is the number-twelve squared-signifying the fullness of priesthood authority. This is what surrounds and stands as a great bulwark to the city." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 235.)

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Rev. 21:21 the twelve gates were twelve pearls... and the street of the city was pure gold

When the riches of eternity are considered-with gates made of pearls and the streets themselves paved in gold, the petty riches of this life pale into obscurity. What a waste to spend your life in search of a nugget of gold when God has in mind to pave your street with it!

Brigham Young

The true use of gold is for paving streets, covering houses, making culinary dishes; and when the Saints shall have preached the gospel, raised grain, and built up cities enough, the Lord will open up the way for a supply of gold to the perfect

satisfaction of his people; until then, let them not be over-anxious for the treasures of the earth. (B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, 6 vols. [Salt Lake City: Deseret News Press, 1930], 3: 347.)

Brigham Young

The worst fear that I have about this people is that they will get rich in this country, forget God and his people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution, and be true. But my greater fear for them is that they cannot stand wealth; and yet they have to be tried with riches, for they will become the richest people on this earth. (Preston Nibley, Brigham Young: The Man and His Work, 4th ed.[Salt Lake City: Deseret Book Co., 1960], 127 - 128.)

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Rev. 21:22 I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it

LeGrand Richards

There are those who do not understand why there should be no temple in this "holy Jerusalem." The fact is that when the thousand years are ended, the temple work will all have been done, and therefore we will have no more use for a temple, just as we learn from verse 23 (Rev 21) that we will have no further need of the moon by night or the sun by day, "for the glory of God did lighten it, and the Lamb is the light thereof." (A Marvelous Work and a Wonder, p. 327)

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Rev. 21:26 And they shall bring the glory and honour of the nations into it

"The future residence of the Saints, we perceive, is not an ideal thing without reality. They will need houses for their persons, and for their families as much in their resurrected condition as in their present state; they will be as sensible of the works of art, taste, beauty and grandeur, there as now, and far more so.

"In this identical world, where they have been robbed of houses and lands, and wife and children, they shall have an hundred fold. The nations of the earth shall bring their glory into the city of their immortal residence. And the diversified wisdom of

Solomon, displayed above all earthly kings, shall be but a miniature picture of the visible and tangible glories that will be exhibited to the eyes and ears of resurrected Saints on the very earth where they once suffered. If ever an earthly sovereign sat upon a throne, and swayed a royal sceptre, and wore a glittering crown of surpassing richness and beauty, then shall men and women who have suffered loss and shame for the gospel's sake, be seated upon thrones in the city of the New Jerusalem, and their mandates shall be heard and obeyed to the ends of the earth; and the riches, and dominion, and power, and blessing, and glory, that shall encircle them, no tongue can describe. Oh! wonderful transition, from darkness to light, and from the degrading bondage of Satan into the liberty of the sons and daughters of God! Glorious emancipation! Who can contemplate the recompense of reward without ample satisfaction for all the withering scorn, and piercing sarcasm, and bloody hatred, that have been endured?" (Orson Spencer, Letters Exhibiting the Most Prominent Doctrines of The Church of Jesus Christ of Latter-day Saints [Salt Lake City: George Q. Cannon and Sons, 1891], 148 - 149.)

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Revelation 22

Rev. 22:1 a pure river of water of life, clear as crystal, proceeding out of the throne of God

"Those who overcome all things, including persecution for His name's sake (3 Ne. 12:10), will experience the 'great joy' (3 Ne. 12:12) of having their hungering and thirsting for righteousness satisfied by the Savior, who grants them a steady diet of righteousness from the 'living fountains of waters,' which represent the love of God and whose source flows from His throne in the temple of heaven. (Rev. 7:16-17; Rev. 22:1; 1 Ne. 11:25.) This is the living water that quenches the spiritual thirst everlastingly. Like the seed that becomes a fruitful tree (Alma 32), so this living water can be in men 'a well of water springing up into everlasting life' (John 4:14)." (William J. Bohn, "Three Other New Testament Temples," Ensign, July 1991, 24-25)

Elder Charles A. Callis

In this Church there is a stream of living water that flows from the throne of God. Why go to the ends of the earth in search for the truth when it is here for you to partake of? Why seek for faith-destroying mystery? Oh, won't you drink of this living stream? For if you will your souls shall never thirst again. (Conference Report, October 1931, Second Day-Morning Meeting 67 - 68.)

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Rev. 22:2 the tree of life... bare twelve manner of fruits

"Note that the tree stands alone. It has no competition. The tree of good and evil has ceased to exist because the inhabitants of the city, knowing good from evil, have spurned all evil and eternally choose the good. In consequence the cherubim, placed to guard the tree of life, have been removed, allowing God's people to eat freely of the fruit. Jewish thought looked forward to the time when men would be free to partake of the wondrous tree.

"Following Ezekiel 47:12, the Seer notes that each month the tree produces a different type of fruit. John conveys the idea that the tree does not follow the normal course of budding, blossoming, fruit setting, and ripening, with one harvest a year. The crops grow continually. The entire image, as one scholar notes, 'expresses the absolute triumph of life over death.' The very leaves of the trees hold healing properties. Where it stands, not a single blade of sorrow or pain can be found. All nations are healed, that is, made whole and complete, through the power of the tree.

"But one must not overlook the meaning of the tree itself, for 'it is the love of God, which sheddeth itself abroad in the hearts of the children of men; . . . [which is] the most joyous to the soul' (1 Ne. 11:22-23). Thus, the tree and the water symbolize the same thing. The continuous flow of the water and the perpetual bearing of the tree emphasize the limitlessness of God's love. It flows from him forever and unconditionally. All who wish to partake may do so." (Richard D. Draper, Opening the Seven Seals: The Visions of John the Revelator [Salt Lake City: Deseret Book Co., 1991], 241-242.)

Rev. 22:2 the leaves of the tree were for the healing of the nations

Parley P. Pratt

The tree of life will stand on either side of the river, even the tree which will have once borne twelve manner of fruits, and have yielded its fruit every month, its leaves having been for the healing of the nations. But now, when John sees it, the nations have no need of healing, for there is no death, neither pain, nor sorrow, for the former things have passed away, and all things are become new; consequently, he speaks in the past tense, and says they were for the healing of the nations; of course, referring to the times when they existed temporally, according to Ezekiel, before their final change.

Now, of the things which we have spoken, that is the sum: Ezekiel and the other prophets have presented us with a view of the cities of Zion and Jerusalem as they will exist during the one thousand years of rest called the Millennium; and John has given us a view of the same cities, after their final change, when they came down from God out of heaven, and rest upon the new earth. (Parley P. Pratt, A Voice of Warning [New York City: Eastern States Mission [189-?], 108 - 109.)

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Rev. 22:4 And they shall see his face

Bruce R. McConkie

If we keep the commandments and are true and faithful in all things, we shall inherit eternal life in our Father's kingdom. Those who attain this high state of glory and exaltation shall dwell in the presence of God. They shall see his face and converse with him mouth to mouth. They shall know him in the full sense of the word because they have become like him. And all who are now living those laws to the full which will enable them to go where God and Christ are, and there enjoy eternal association with them-that is, all those who are now living in its entirety the law of the celestial kingdom-are already qualified to see the Lord. The attainment of such a state of righteousness and perfection is the object and end toward which all of the Lord's people are striving. We seek to see the face of the Lord while we yet dwell in mortality, and we seek to dwell with him everlastingly in the eternal kingdoms that are prepared. (The Promised Messiah: The First Coming of Christ [Salt Lake City: Deseret Book Co., 1978], 578.)

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Rev. 22:7 Behold, I come quickly

Orson Pratt

The time is near-how near, no man knoweth: the day and the hour when the Son of Man shall come is a secret. In a revelation given to this Church, it is said that no man shall know until he comes; therefore we cannot expect to know the day nor the hour; but we know it is near at hand, and what a consolation it is. There may be men that will know within a year-that will have revelation to say within one or two years when the Lord shall appear. I do not know that there is anything against this.

But the great question is, brethren and sisters, Are we ready?-are we perfect enough for this day? Are we honest enough? and are we filled with integrity enough to be ready for the Saviour and his holy angels? Is there a sufficiency of union? Have we that firmness in our minds that we can stand in their presence-that we can look them in the eye and say that all is right? If we are pure, when we see a pure and holy being, clothed with all the glory of the heavens, surrounded with light that far outshines the sun at noonday, so much so that his eye discerns all things and pierces the inmost recesses of the heart,-when we can look him in the face, a thrill of joy will run through our bodies, and we shall be happy. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 8: 49 - 50.)

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Rev. 22:10 Seal not the sayings of the prophecy

When Nephi saw the things that John saw, he was commanded not to write them:

But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should write them.

And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel. (1 Ne. 14:25-26)

Nephi was not to write the vision. Others saw it and wrote it down but were required to seal it up. The Brother of Jared saw all things and wrote them down. Moroni read his words and inscribed them on the gold plates. He sealed them up and they remained sealed to this day:

Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are. (Ether 4:4-7)

The Apostle John the Revelator was foreordained to reveal the doctrine in the vision. The Lord is very particular about how and by whom his word is revealed. In contrast to so many other prophets who saw the same things but were commanded either not to write them or to seal them up, John is commanded not to seal up the vision. It is time for the world to begin to understand what is to come at the end. It is time for the world to begin to understand what God has prepared for them that love Him.

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Rev. 22:11 he which is filthy, let him be filthy still

Joseph Fielding Smith

How wonderful is the peace and joy which fills the soul of the virtuous person! How terrible are the torments of the unvirtuous! They shall have no place in the first resurrection. When the final judgment comes they are they who remain "filthy still." They cannot enter the Holy City, they are the "dogs, and sorcerers, and whoremongers,

and murderers, and idolators, and whosoever loveth and maketh a lie," who are cast out. (The Way to Perfection [Salt Lake City: Genealogical Society of Utah, 1949], 237.)

Rev. 22:11 he that is righteous, let him be righteous still

B. H. Roberts

There is no one great thing that man can do and then do no more and obtain salvation. After entering into the kingdom of God, in the manner already pointed out in these pages, it is by learning "precept upon precept; line upon line; here a little and there a little," that salvation will be made secure. It is by resisting temptation today, overcoming a weakness tomorrow, forsaking evil associations the next day, and thus day by day, month after month, year after year, pruning, restraining and weeding out that which is evil in the disposition, that the character is purged of its imperfections. Salvation is a matter of character-building under the Gospel laws and ordinances, and more especially with the direct aid of the Holy Spirit.

Nor is it enough that one get rid of evil. He must do good. He must surround himself with circumstances congenial to the sensitive nature of the Holy Ghost, that he may not be offended, and withdraw himself; for if he does so, amen to the man's spiritual or moral development. He must cultivate noble sentiments by performing noble deeds-not great ones, necessarily, for opportunity to do what the world esteems great things, comes but seldom to men in the ordinary walks of life; but noble deeds may be done every day; and every such deed performed with an eye single to the glory of God, draws one that much nearer into harmony with Deity. And "if you wish to go where God is," said the Prophet Joseph, "you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from him and drawing towards the devil."

Thus by refusing to follow the evil inclinations of the disposition on the one hand, and cultivating noble sentiments on the other, a character may be formed that shall be godlike in its attributes, and consequently its possessor will be fitted to dwell with God, and if so prepared, there is no question but his calling and election are sure. (The Gospel and Man's Relationship to Deity [Salt Lake City: Deseret News, 1901], 208-209.)

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Rev. 22:13 I am Alpha and Omega, the beginning and the end

"Alpha is the first letter of the Greek alphabet, and omega is the last letter, thus verifying that Christ is the member of the Godhead who began the work of bringing 'to pass the immortality and eternal life' (Moses 1:39) of mankind upon this mortal earth and will be the one to conclude the events of this earth's plan of salvation. The Lord used the same Greek word designations in modern revelation (see D&C 19:1; D&C 38:1; D&C 45:7)." (Monte S. Nyman, "I Am Jesus Christ the Son of God," Ensign, Dec. 1999, 9)

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Rev. 22:14 that they may... enter in through the gates of the city

Heber C. Kimball

As for any man's going into the celestial glory, or entering through the straight gate into the celestial world, there never will a man or woman go there, except they obey the celestial law which gives them that privilege. I know it is the case, but some think that if brother Brigham, brother Heber, and others go there, they will take the rest with them, but I can tell you that they will not do it, for justice stands at the door and demands its claims, and though mercy stands pleading on the other side it cannot rob justice, for justice must have its demands, and will claim that which is its won, and mercy cannot claim that which is not its own, and neither can rob the other. By observing justice and mercy we can enter through the gates into the city and obtain that glory which we are all anticipating.

Brethren and sisters, reflect where we are, what we are, and what we are doing; how careless and unconcerned some of us often are in relation to those things that we are counselled to do. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 3: 56.)

Brigham Young

Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy

Priesthood, and gain your eternal exaltation in spite of earth and hell. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 2: 31 - 32.)

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Rev. 22:16 I am the root and the offspring of David

For Christ to be the root and offspring seems to be a contradiction. While the offspring is the branch, the root comes before the main trunk as the main source of sustenance. Such was Jehovah to King David-he was the root of his success, the source of his power. In an irony that the Jews of Christ's day never resolved, Jehovah was born through the lineage of David. While they knew the Messiah would come through David's line, they did not understand that Jehovah himself would take upon him flesh and blood as the long awaited Messiah. Therefore, Christ came before David and after David. He was both root and offspring. This irony is taught beautifully by the Master and by Isaiah.

While the Pharisees were gathered together, Jesus asked them,
Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

He saith unto them, How then doth David in spirit call him Lord, saying,
The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

If David then call him Lord, how is he his son?

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. (Matt. 22:41-46)

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. (Isa. 11:1)

Rev. 22:16 the bright and morning star

Howard W. Hunter

The world is full of people who are willing to tell us, "Do as I say." Surely we have no lack of advice givers on about every subject. But we have so few who are prepared to say, "Do as I do." And, of course, only One in human history could rightfully and properly make that declaration. History provides many examples of good men and women, but even the best of mortals are flawed in some way or another. None could serve as a perfect model nor as an infallible pattern to follow, however well-intentioned they might be.

Only Christ can be our ideal, our "bright and morning star" (Rev. 22:16). Only he can say without any reservation, "Follow me; learn of me; do the things you have seen me do. Drink of my water and eat of my bread. I am the way, the truth, and the life. I am the law and the light. Look unto me and ye shall live. Love one another as I have loved you" (see Matt. 11:29; Matt. 16:24; John 4:13-14; John 6:35, 51; John 7:37; John 13:34; John 14:6; 3 Ne. 15:9; 3 Ne. 27:21).

My, what a clear and resonant call! What certainty and example in a day of uncertainty and absence of example. ("What Manner of Men Ought Ye to Be?" Ensign, May 1994, 64)

Jeffrey R. Holland

We could-and should-remember the wonderful things that have come to us in our lives and that "all things which are good cometh of Christ" (Moro. 7:24). Those of us who are so blessed could remember the courage of those around us who face more difficulty than we, but who remain cheerful, who do the best they can, and trust that the Bright and Morning Star will rise again for them-as surely he will do (see Rev. 22:16).

On some days we will have cause to remember the unkind treatment he received, the rejection he experienced, and the injustice-oh, the injustice-he endured. When we, too, then face some of that in life, we can remember that Christ was also troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed (see 2 Cor. 4:8-9).

When those difficult times come to us, we can remember that Jesus had to descend below all things before he could ascend above them, and that he suffered pains and afflictions and temptations of every kind that he might be filled with mercy and know how to succor his people in their infirmities (see D&C 88:6; Alma 7:11-12).

To those who stagger or stumble, he is there to steady and strengthen us. In the end he is there to save us, and for all this he gave his life. However dim our days may seem they have been darker for the Savior of the world. ("This Do in Remembrance of Me," Ensign, Nov. 1995, 69)

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Rev. 22:18 If any man shall add unto these things, God shall add unto him the plagues that are written in this book

Howard W. Hunter

These verses of scripture have been cited repeatedly by those attempting to discredit the Book of Mormon, claiming that God's revelation to man is closed. Nothing more is to be added and nothing is to be taken away. They assert that the Book of Mormon is an attempt to add to the words of the Bible. These claims were made when the Book of Mormon was first published and have continued to be made, and are made today. Is there any validity to such assertions?

The answer to this query is really very simple. A careful reading of the words makes it clear that the warning against adding to or taking away does not refer to the whole Bible or even to the New Testament, but to use John's words, only to the words of "the book of this prophecy." That is, the prophecy contained in the book of Revelation. This is substantiated by the fact that some of the books of the New Testament had not yet been written when John wrote the book of Revelation, and even those that had been written and were in existence at that time had not yet been gathered into one compilation.

The collection of writings consisting of the sixty-six books we know as the Bible were brought together and compiled into one volume long after John wrote the prophetic book that has been placed at the end of the collection. It is clear, therefore, that the terrible judgments pronounced upon those who add to the book could not

possibly apply to the whole of the Bible or even to the New Testament, but only to the book of Revelation.

Secondly, the warning uses the words "the prophecy of this book" and also "the words of the book of this prophecy." The word book in both instances is singular and could only refer to the book of prophecy written by John which is titled, in the King James Version, "The Revelation of St. John the Divine" and is often referred to as the Apocalypse—a Greek word which means revealed. Of necessity the word book would have been in the singular because when written it was not associated with any other book or books, and it was after many years and many ecclesiastical debates that it was added to the collection that became known as the new canon of scripture or the New Testament.

It is also interesting to note that John himself added to scripture after writing the book of Revelation, which is generally conceded to have been written while he was on the Isle of Patmos. It was long after John left Patmos that he wrote his first epistle. This fact standing alone would be sufficient to defeat the claim that revelation was closed and that man was enjoined from adding to scripture. This adds cumulative evidence that John had reference to the book of Revelation only.

In the Old Testament also are found similar vigorous denunciations and commands that there shall not be taken away or added to the words that were written. The first is found in Deuteronomy, written at the time Moses was exhorting Israel to live the law of the Lord. The Torah was oral law and had not been reduced to writing prior to the time of the codification of the law in Deuteronomy. Now that it had been reduced to writing by Moses prior to his death and assumed to be complete, Moses wrote:

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4:2.)

Later in this same book of the law, Moses repeated the admonition in similar words. He said,

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12:32.)

In the minds of some, these admonitions in the Old Testament raise the same question as to the Book of Mormon being an attempted addition to scripture as does the injunction and warning at the end of the book of Revelation. In effect, these passages contain the same injunction as the one at the close of the Apocalypse; and if the same interpretation and argument was applied to them as is applied to the closing verses of the book of Revelation, there would be no scripture after the writings of Moses. Such an absurdity would result in discarding the greater part of the Old Testament and all of the books of the New Testament.

A careful reading of each of these admonitions makes it clear that man is not to make changes in the revelations of the Lord: man is not to add to or take from the words of God. There is no indication or intimation that God could not, or would not, add to or take from; nor would any reasonable person with a belief in the divine powers of God consciously believe that God would be so restricted. Without question he would have the right and power to give additional revelation for the guidance of his children in any age and to add additional scripture. ("No Man Shall Add to or Take Away," Ensign, May 1981, 64-65)

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